

PANCHADASI

by Sri Vidyaranya Swami

Chapter 5

Mahavakya Viveka Prakaranam

8 VERSES

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Introduction :

Mahavakya – Definition :

- Mahat Cha Asou Vakyam Cha .
- Great, glorious statement.

Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषांभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Om̄ brahmavidāpnoti param | tadeṣā'bhuktā |
 satyam jñānamanantaṁ brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Explains what is Atma.

Mandukya Upanishad : Ayam Atma Brahma

सर्वं हयेतद् ब्रह्मायमात्मा ब्रह्म
 सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvam hyetad brahmāyamātmā brahma
 so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2] 3

Muktika Upanishad :

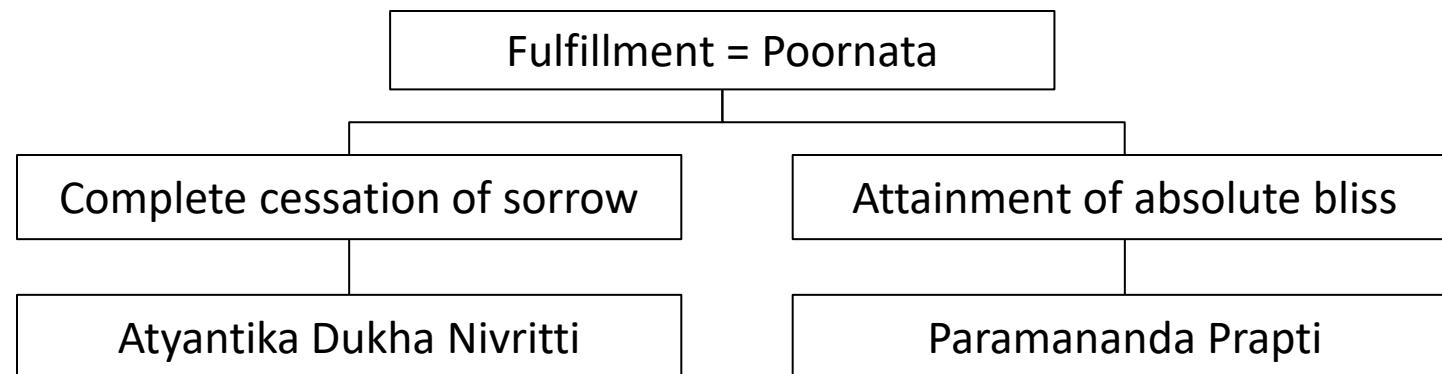
- Gives names of 108 Upanishads.

What is speciality of Mahavakya :

I) Sarva Vedanta Sara Butatvat :

- Essence of all Upanishads.
- Jiva Brahma Aikyam.
- Brahmatma Aikyam.
- Jiva Ishvara Aikyam.
- Essential identity between individual SELF and total SELF.

II) Gives ultimate result :



III)

Vishaya	Phala
- Jiva Brahma Aikyam - Sakshat Sadhanatvat	- Nishsreyasa Prapti

IV) Given to Adhikari :

- Nachiketa (Etad Vaitat)
- Vamadeva
- Shaunaka (Tat Tvam Asi)

V)

Mahavakya has
Anubandha Chatushtayam

Adhikari

Vishaya

Sambandha

Phala Prayojanam

- Right Candidate

- Jiva Brahma
Aikyam

- Get knowledge
from Veda
- Connects you to
text
- Bodhya Bodhaka
Bava
- Where to go?

- Gives Moksha,
liberating
knowledge

Veda :

- Repository of all knowledge
- Sruti Shiras
- Final message of all Upanishads.

Verse 1 :

येनेक्षते श्रृणोतीदं जिग्रति व्याकरोति च ।
स्वाद्वस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥१॥

**Yenekṣate śṛṇo-tīdāṁ jighrati vyākaroti ca,
svādva svādū vijānāti tat prajñānam udīritam ॥ 1 ॥**

That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called consciousness. [Chapter 5 – Verse 1]

- What is Consciousness.

That by which a man

Sees hears smells

Speaks

Distinguishes sweet and
bitter tastes is called
Consciousness

- Jnana Indriyam

- Karma Indriyam

- Use Mind / Intellect to
discriminate

Background : Aitareya Upanishad

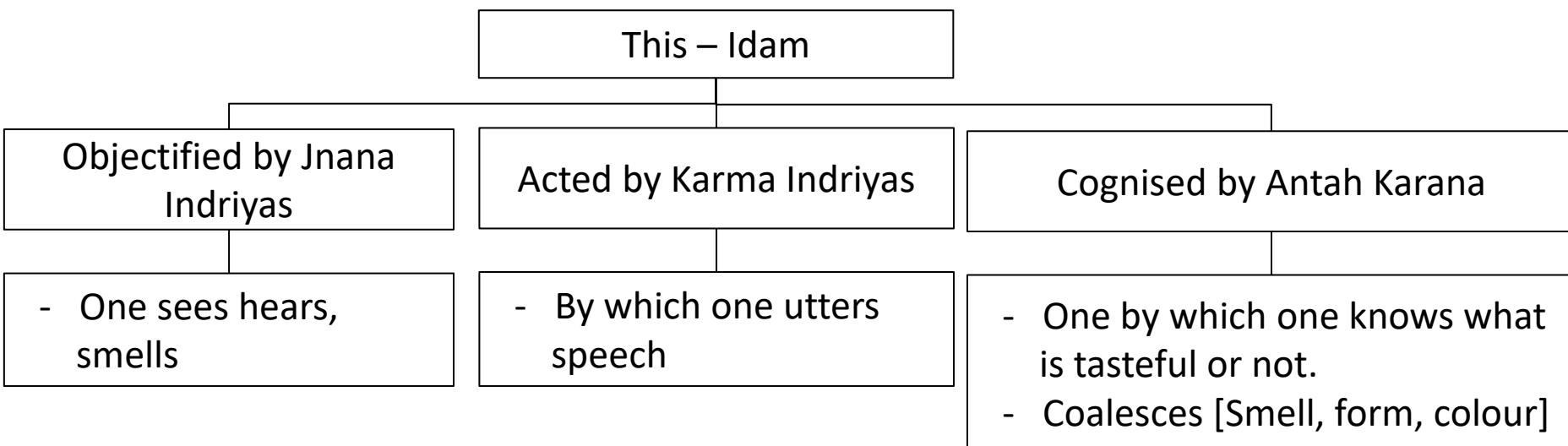
कोऽयमात्मेति वयमुपास्महे । कतरः स आत्मा ।
येन वा पश्यति येन वा श्रृणोति
येन वा गन्धानाजिग्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

*Ko'yam-ātmeti vayam-upāsmahe, katarah sa ātmā,
yena vā paśyati yena vā śṛṇoti
yena vā gandhānā-jighrati yena vā vācam vyākaroti
yena-vā svādu cāsvādu ca vijānāti.*

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

Advanced Seekers Gathered to know :

- Who is the one that we worship as the Self.



Background : Aitareya Upanishad

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किंचन मिष्ट ।

*Om ātmā vā idameka evāgra āśīt,
nānyat kiñcana miṣat.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [I – I – 1(a)]

What is Atma?

Sophadhikam

Nirupadhikam

- Upadhi Sahita
- Conditioned SELF

- Upadhi Rahita
- Pure Self
- Unconditioned SELF

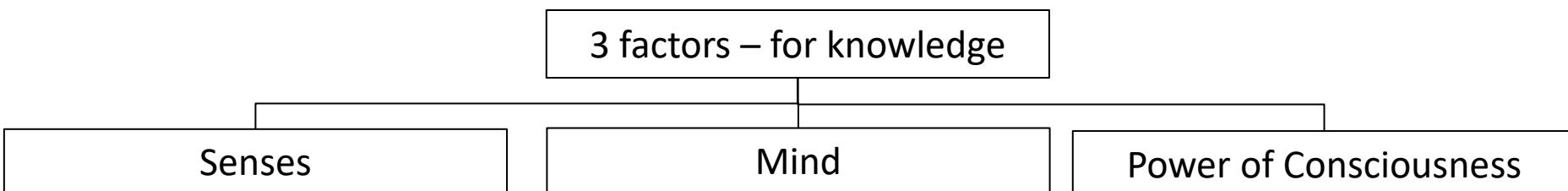
Concluded :

- Prajnanam Brahma Asti.
- Consciousness is Brahma.
- Antahkaranam is connected to all Jnana Indriyams, give combined co-ordinated knowledge.
- Sweetness of sugar, Banana, Jackgruit, Mango, Honey different.
- **There is a conditioned you – called Pramata, associated with senses, organs of action and mind.**
- Consciousness + Senses = Pramata



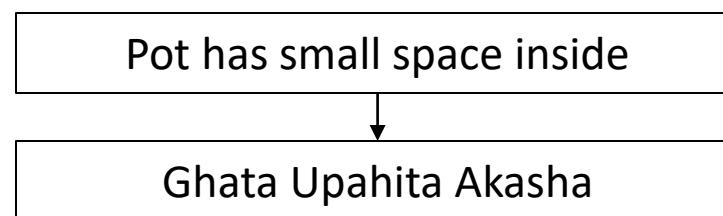
Sees, hears, smells, tastes, runs, grabs.

- Consciousness + Mind = Knows, feels, thinker
= Pramata
- Consciousness + Organs of Action – Speaks
 - Holds
 - Runs
 - Karta, Bokta
- There is a principle which makes the instruments, organs to function.
- Yena, by which one sees, hears...

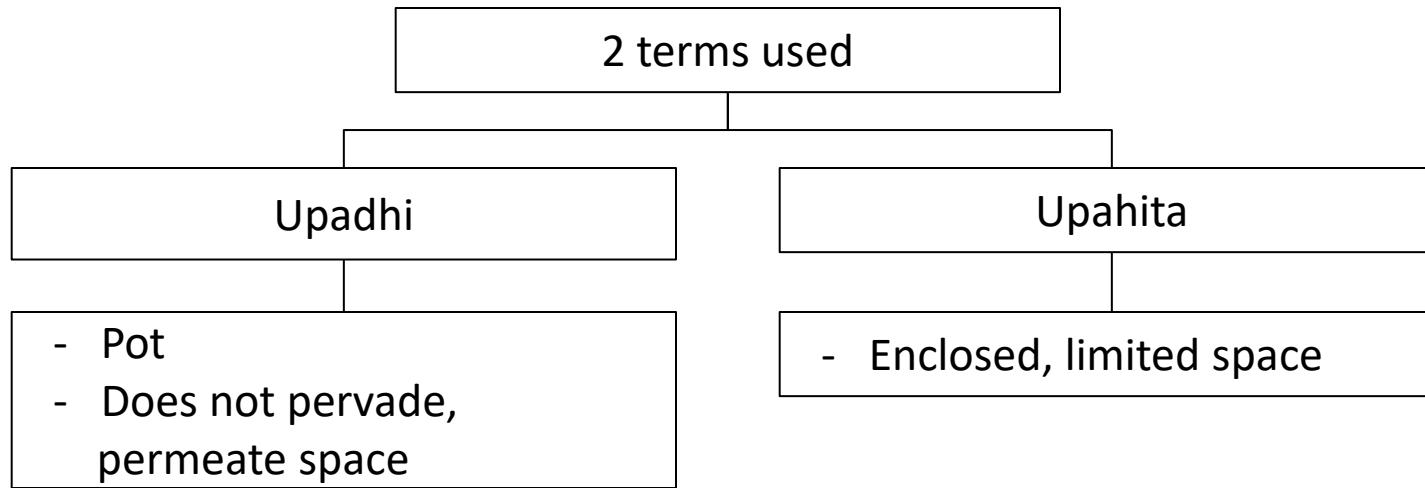


- Mind imbued with consciousness alone knows the object.
- Consciousness is conditioned by Mind + Senses, Sophadika, Upahita, enclosed in Upadhi – Medium of transaction.

Example :



- Pot conditioned, limited space.
- Delimited = Unconditioned space outside.



Viseshana	Viseshya	Visishta
<ul style="list-style-type: none"> - Attribute - Yellow Colour - Permeates, creates change 	<ul style="list-style-type: none"> - Object - Cloth 	<ul style="list-style-type: none"> - There is modification – colour changed in cloth.

- Colour fades after some time.

Upadhis (Not Viseshana)



- Consciousness without permeating into the core (like colour on cloth) remains untouched.

Relationship of Consciousness –
to body - Mind

- | | |
|---|---|
| <ul style="list-style-type: none"> - Upadhi – Pot - Upahita – Space - Pot does not pervade space | <ul style="list-style-type: none"> - Not Viseshana colour – Visishta Cloth |
|---|---|

- Upadhi stays intact without permeating the object.
- Antahkarana is permeated by Consciousness, hence Upahita Chaitanyam.
- Body is Adhishtanam, Upadhi of Indriyas, Antahkarana and Chidabhasa – permeating consciousness.

Gita :

अधिष्ठानं तथा कर्ता
करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा
दैवं चैवात्र पञ्चमम्॥ १८.१४ ॥

**adhiṣṭhānam tathā kartā
karaṇam ca pṛthagvidham |
vividhāśca pṛthakcēṣṭā
daivam caivātra pañcamam || 18.14 ||**

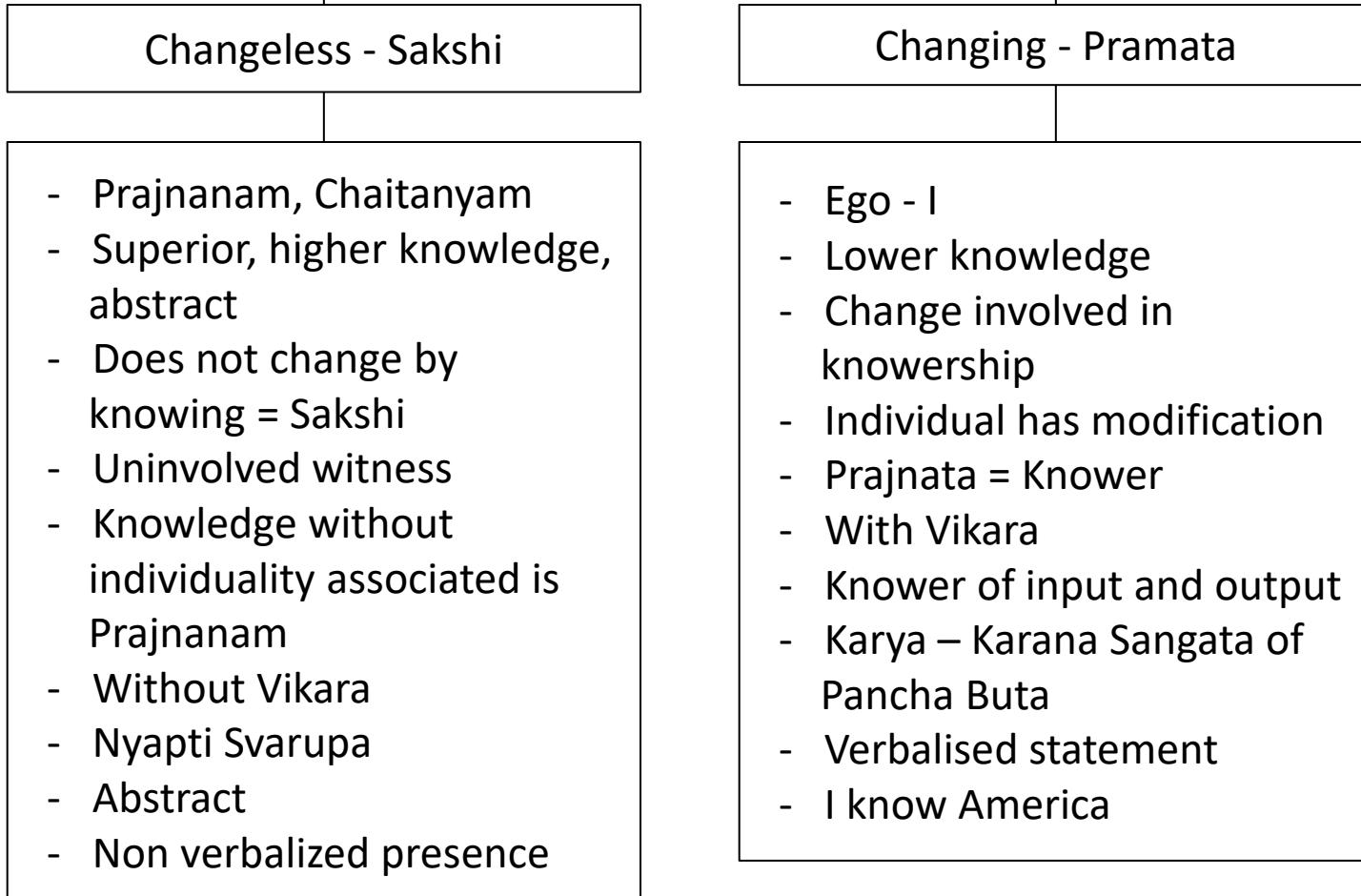
The seat (Body), the doer (ego), the various organs of perception, the different functions of various organs of action and also the fifth, the presiding deity.[Chapter 18 - Verse 14]

- Prana, mind, senses, Chidabhasa are Upadhis of Upahita (permeating) Consciousness.

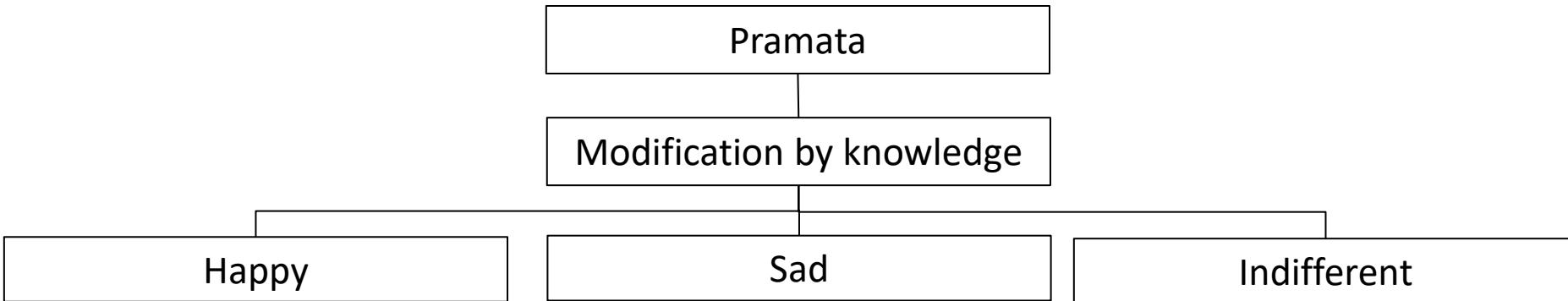
Example :

- Pot is Upadhi for all permeating space.
- Space remains intact, changeless in all Upadhis.
- Consciousness remains intact, changeless in all Upadhi – Body – Mind complexes.
- Pragyanam is that consciousness which has Upadhi – eyes... through which it sees.. Mind through which it thinks.
- Tad Vijnanam, Vijnanitam.
- That is the original consciousness – Prajnanam which lends consciousness to the mind, Indriyas...
- Prajnam = Witness consciousness
 = Prakarshena Jnanam
 = Jnanam with excellence
 = Remains unmodified, without Vikara
- Prakrti – matter, full of modification [Parinama].
- There is knower in us which undergoes modification. [Mind + consciousness = Pramata]
- Prajnanam (Consciousness) is us, undergoes no modification.

2 Knowers in the Body



Karyam	Karana
<ul style="list-style-type: none">- Made of Pancha Butas- Body is an effect, Karyam	<ul style="list-style-type: none">- Senses / Action / Mind- Product of 5 elements- Does function of knowledge



- **Inner knowledge (Prajnanam) – aware of knower (Pramata)**

- I know – That I know German
 - That I don't know German

I know	I am Sad today
<ul style="list-style-type: none"> - Prajnanam, consciousness - Non mental cognition - Inherrently felt 	<ul style="list-style-type: none"> - Changing knower Pramata (Chidabhasa)

- Inner, truer, deeper, core, fact – I = Prajnanam.
- Non – thoughtified, silent, non verbalized, presence, awareness is Prajnanam.
- Substratum of Triputi (Knower – Known – Knowing).
- Unchanging presence not known through mind, pure I, remains in deep sleep.
- Known through Upanishad as the subject, never objectified.
- Changeless knower of 3 states.

- Pramata – Reflected Consciousness, Abhasa Chaitanyam, comes and goes.
- Prajnatam never comes – goes.
- It illuminates absence of Pramata, ego I, lower I.
- We do not see, experience Ego I – in deep sleep, but I – Sakshi continues.
- Ego I – Born, dies.
- Sakshi I – eternal.
- We are not dead, we are aware of the absence of the individual.
- That by which you see ego (Yena Ikshate Srunoti).
- Pramata, individual, person, is smelling, seeing, tasting...

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यजश्शृण्वन्स्पृशञ्जिग्रन्
अशननाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

**naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śrṇvan sprśañ jighran
aśnañ gacchan svapan śvasan || 5-8 ||**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्तुङ्ग
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyānīndriyārthēsu
vartanta iti dhārayan | | 5-9 ||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- All Indriyas, Manas, get activated by one Prajnanam.
- Universal source of knowledge is Ekam, non-dual.
- Individual Ego knows, not essential nature, reflected capacity.
- Mirror has no natural capacity.
- Individual, has borrowed knowingness.
- On Ahamkara – I – thought Chidabhasa – Reflection of Consciousness falls... it gets activated, mind has special Sattva.
- Granite – mirror – different substance.
- Gross body – subtle mind, different.
- All matter 5 elements.
- **Aham Vrutti has special capacity to illumine, give knowledge, become aware, is secondary, borrows, Consciousness, comes and goes.**

- When mind is disturbed, Ahamkara capacity to reflect Chit is less.
- Mind if quiet, calm, has greater capacity to reflect consciousness, knowledge better.
- As Sattwa increase, nature of knowledge increases.
- Capacity of Sakshi ever the same, no modification, no change.

Brihadaranyaka Upanishad :

यद्वै तन्न मनुते
मन्वानो वै तन्न मनुते,
न हि मन्तुर्मतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्द्वितीयमस्ति
ततोऽन्यद्विभक्तं
यन्मन्वीत ॥ २८ ॥

yadvai tanna manute
manvāno vai tanna manute,
na hi manturmaterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktam
yanmanvīta || 28 ||

That it does not think in that state is because, although thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think. [4 - 3 - 28]

- Prajnanam = Principle of consciousness is core of me, truth of me.
- This Prajnanam is Brahman, is all pervasive factor.
- **Mahavakya takes you to the core of your being and tells you that core is everything.**

- That consciousness in me alone is the infinite.
- As body – mind, I am finite.
- I can be eternal only in the core of the personality, the true being, not ego I.
- What is meditation?

Waves, Bubbles	Wave understands, I am water
Not infinite	Wave becomes infinite

- Quest for immortality ends, when you know your true nature.
- Know thyself and know the whole world.
- **Once truth of me is known as Prajnanam, then know the entire universe as Brahman.**
- How Prajnam is Brahman?

Verse 2 :

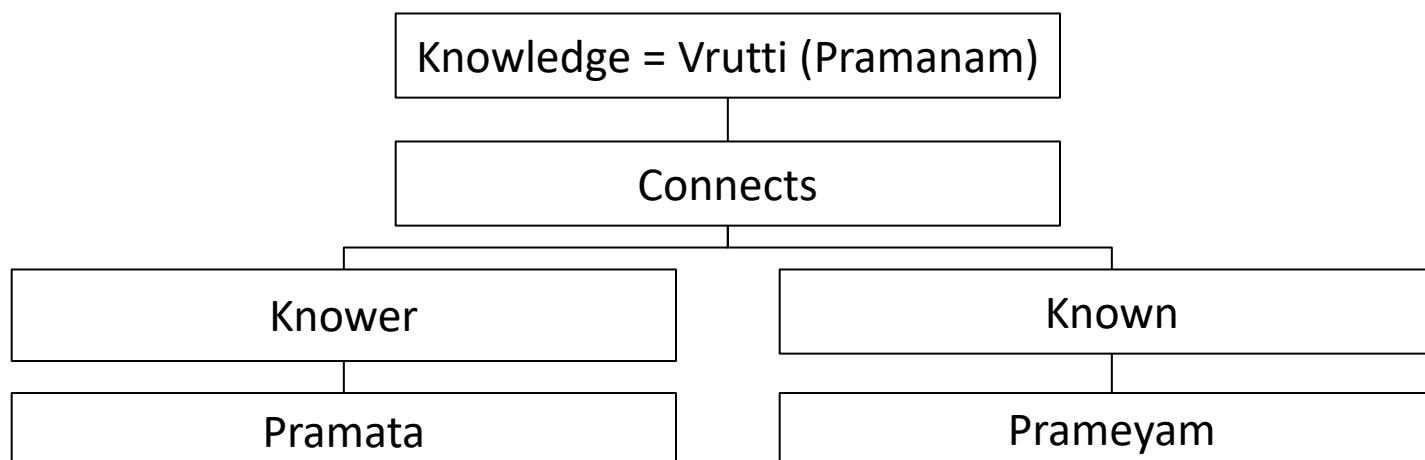
चतुर्मुखेन्द्रदेवेषु मनुष्याभगवादिषु ।

चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥२॥

Catur-mukhendra-deveṣu manusyā-śva-gavādiṣu,
caitanya mekam brahmātah prajñānam brahma mayyapi ॥ 2 ॥

The one consciousness which is in Brahma, Indra and other gods, as well as in human beings, horses, cows etc., is Brahman. So the consciousness in me also is Brahman.
[Chapter 5 – Verse 2]

- 4 headed Brahma = 4 Vedas.
- **Creator is all knowledge, Jnana Svarupa.**
- Physical Upadhi becomes all knowledge.
- Chaitanyam is Ekam.
- Common to Brahma, Indra, Human beings, horses, cows..
- **Prajnanam = Unmodified consciousness, ever witness of Triputi, knower, known, knowing.**



- Prajnanam is not unique to you, common substratum of all of us.
- It is witness, not unique to you.
- Voiceless I, nonverbalized I, Shines without telling I.
- Look at that I.
- It is in Chatur Mukha Brahma.

- **Prajnanam is beyond the mind.**
- **Mind constructs time, space, objects.**
- **They are not there in Prajnanam.**
- **When mind is there, space, time objects are there.**
- **When mind is not there, no time, space, objects but Prajnanam is there.**

- That Prajnanam can't be called big or small, not in the realm of the mind.
- **Prajnanam is aware of the mind and beyond the mind.**

Jain School :

- Atma = As big as body
- Ant Atma = Small
- Elephant Atma = Big
- It is beyond the mind because it is aware of Triputi.
- In Triputi is knowledge and ignorance.
- Prajnanam beyond knowledge and ignorance Vrutti in sleep.

- Some say ignorance is subtle Karana Shariram Vrutti different than Sukshma Sharira Vrutti (I don't know Anything, blank state).
- Antahkarana Vrutti = Knowledge.

- **Jnanata = Knower = Reflected Consciousness in Aham Vrutti.**

- Beyond the mind only witness of the mind.
- Chaitanyam in you, me is not 2 like 2 potatoes.

- **Is wave in water?**
- **Is water in wave?**

Truth :

- Water, wave is an appearance in water.
- No wave, bubble exists independently.
- No wave, only water.
- You, me = Wave, we are appearances in one Chaitanyam, Brahma.
- Brahmatva Brahman, Large, big, one everywhere.
- One in which everywhere (space) is.
- Space is in Chaitanyam, you are in Chaitanyam.
- **Wave is appearance in water.**
- **World is appearance in Consciousness.**
- Ekam Eva Advitiyam.

- In Ocean there is only water.
- In me also, there is only consciousness, Prajnanam.
- In the core of all of us, only Brahman is there.
- All pervasive consciousness is called Brahman, pervades me also.
- Don't call it Prajnanam anymore, call it Brahman.
- In Prajnanam Brahma, you put an end to your Individuality.
- No more validity to an individualized consciousness.
- Mahavakya asserts nature of infinitude.

Taittriya Upanishad :

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 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

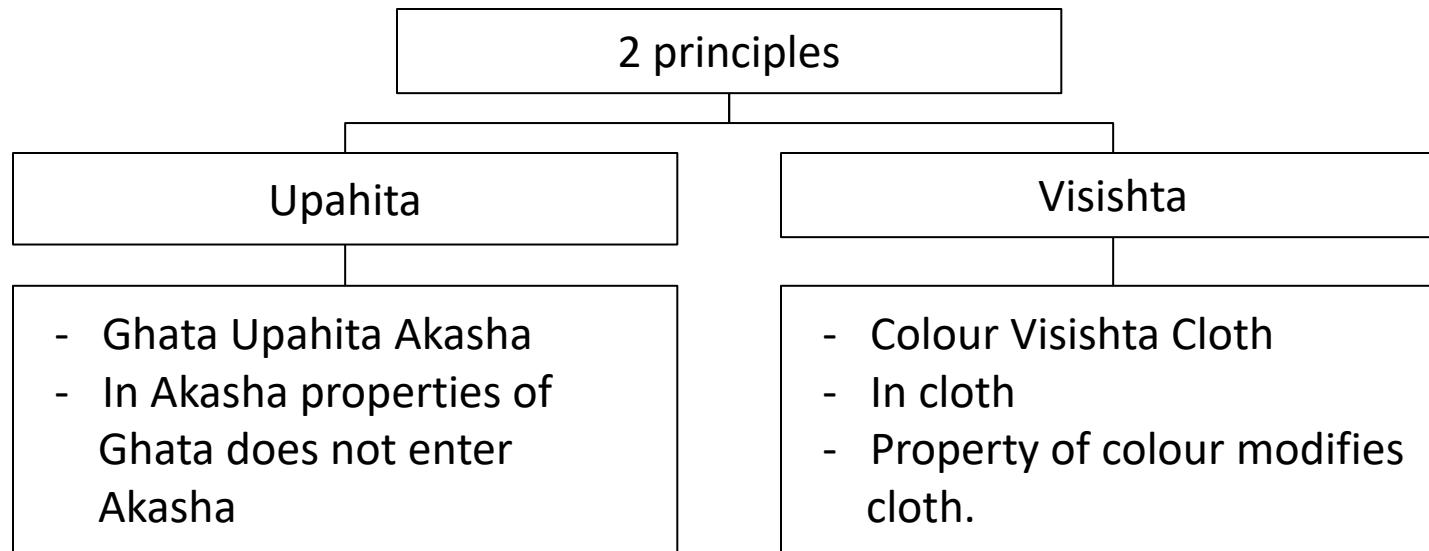
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 satyaṁ jñānamanantam brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Jnanam = Prajnanam = Brahman.

Important – subtle revision :

- Prajnanam in me too is Brahman because it is in everything in creation from Brahma to an insect.
- Prajnanam is Antahkarana Upahita Chaitanyam, Sakshi, witness, illuminator.



Chaitanyam

2 fold concepts to distinguish

Antahkarana Upahita

Antahkarana Visishta

- Limited, conditioned
- Extraneous thing does not affect
- Ghata does not affect space
- Pot does not touch Akasha
- Ghata Akasha different than room / Total space.
- Room / Pot distinguished

- Attributed
- Qualified
- Extraneous thing affects
- Colour enters cloth
- Viseshana differentiate
- Attribute qualifies product
- Gets into substratum

- Chaitanyam in all is one.
- Antahkaranam differentiates one from another, like pot, wall, Upadhi.

Does Consciousness

Does not pervade Anatma

Pervade Anatma

- As Antahkarana Upahita Chaitanyam
- Delimited Consciousness
- Consciousness does not pervade Anatma.

- Visishta
- Enters and distinguishes
- Antahkarana Visishta Chaitanyam.
- Inner instrument – qualified, attributed, consciousness
- Consciousness qualified by attribute
- Mind pervades consciousness
- I am angry, happy, peaceful
- Anger, peace enters I
- Samanadhi Karanyam

Adhikaranam

Locus for I and anger is the same

I	Anger
Is	Is

- **Antahkarana Visishta Chitanyam :**

Jiva, reflected consciousness, Chidabhasa.

- **Antahkarana Upahita Chaitanyam :**

Consciousness stands separated.

One Consciousness (Prajnanam)

Appears as

Sakshi

Jiva

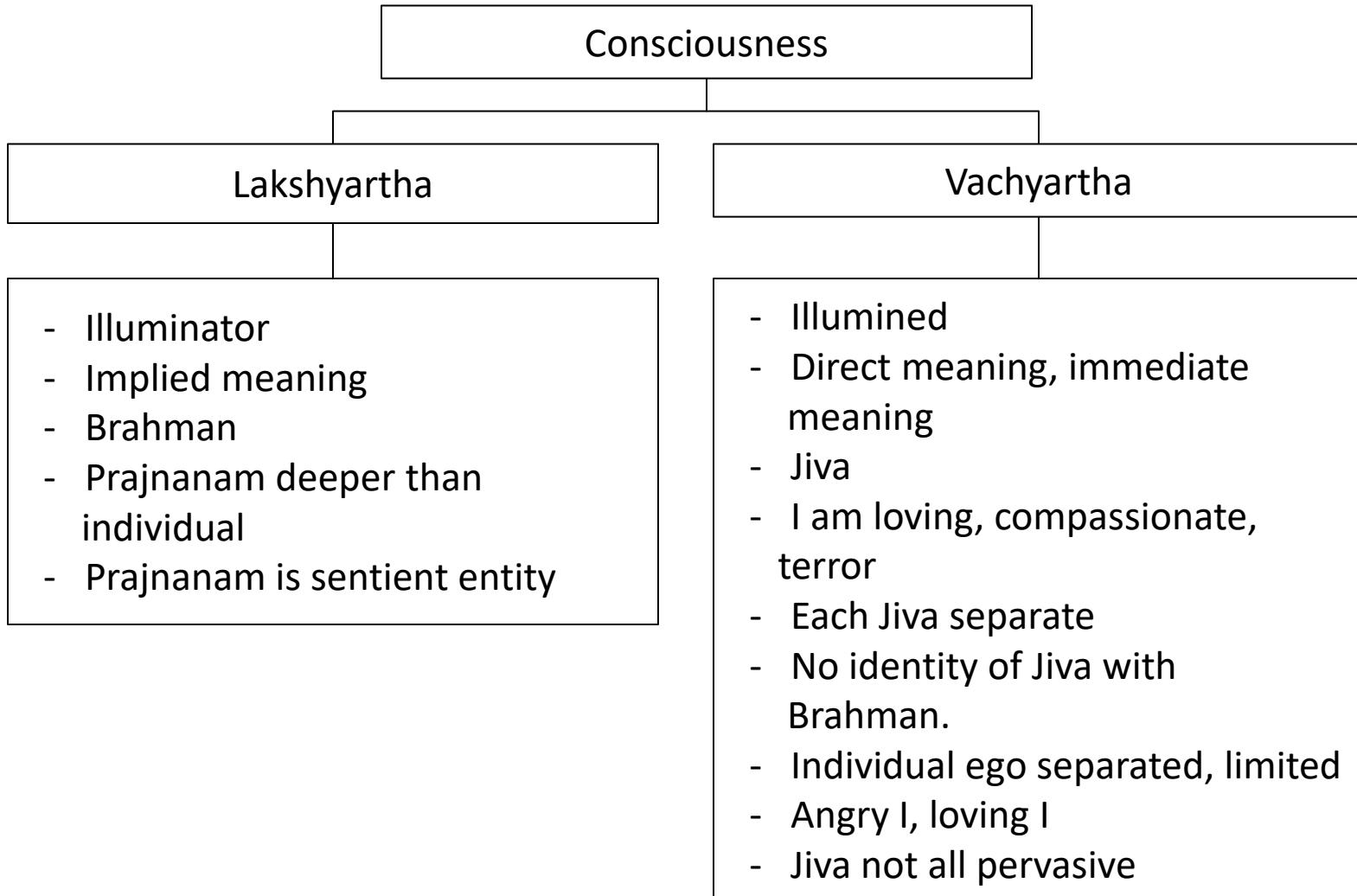
- w.r.t. Chit, called Sakshi
- Illuminator like sun, far away
- We are illuminator, not Jiva
- Prajnanam is illuminator
- Untouched by illumined
- Different from illumined.
- Anger, lust, illumined
- I – illumine angry thoughts



Right notion

- One who is getting angry is not me
- Reality illumines appearance,
Antahkarana as Upadhi

- w.r.t. Mind
- Consciousness called Chidabhasa
- Reflection in Bucket of water
- Attributed qualified by Antahkarana
- I am angry – false notion
- Only appearance
- Antahkarana as Viseshana



- Why move from Vachyartha Mukhyartha, to Lakshyartha?
- Manantara Virodhe Tu Mukhya Arthasya Parigrahe.

Vakya Vritti :

**maanaantaravirodhe tu mukhyaarthasya parigrahe I
mukhyaarthenaavinaabhuute pratiitirlakshanochyate II 47 II**

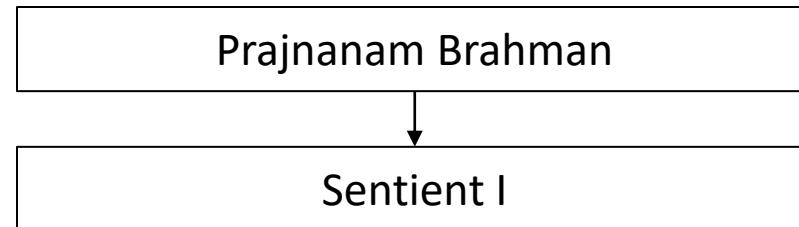
In case there is an inconsistency with other evidence in accenting the directly expressed meaning of a word the meaning connected with what is denoted directly and clearly intelligently by itself is called the meaning indirectly expressed. [Verse 47]

- When you try to understand sentence from a trust worthy source, and the Vachyarthaa, Mukhyarthaa is not logical, contrasting, take connected indicative meaning.

Example :

I) Vachyarthaa :

- Red runs
- Colour can't run
- Colour requires substratum
- Which horse connected? Red tawny colour, is running well – indicative meaning.

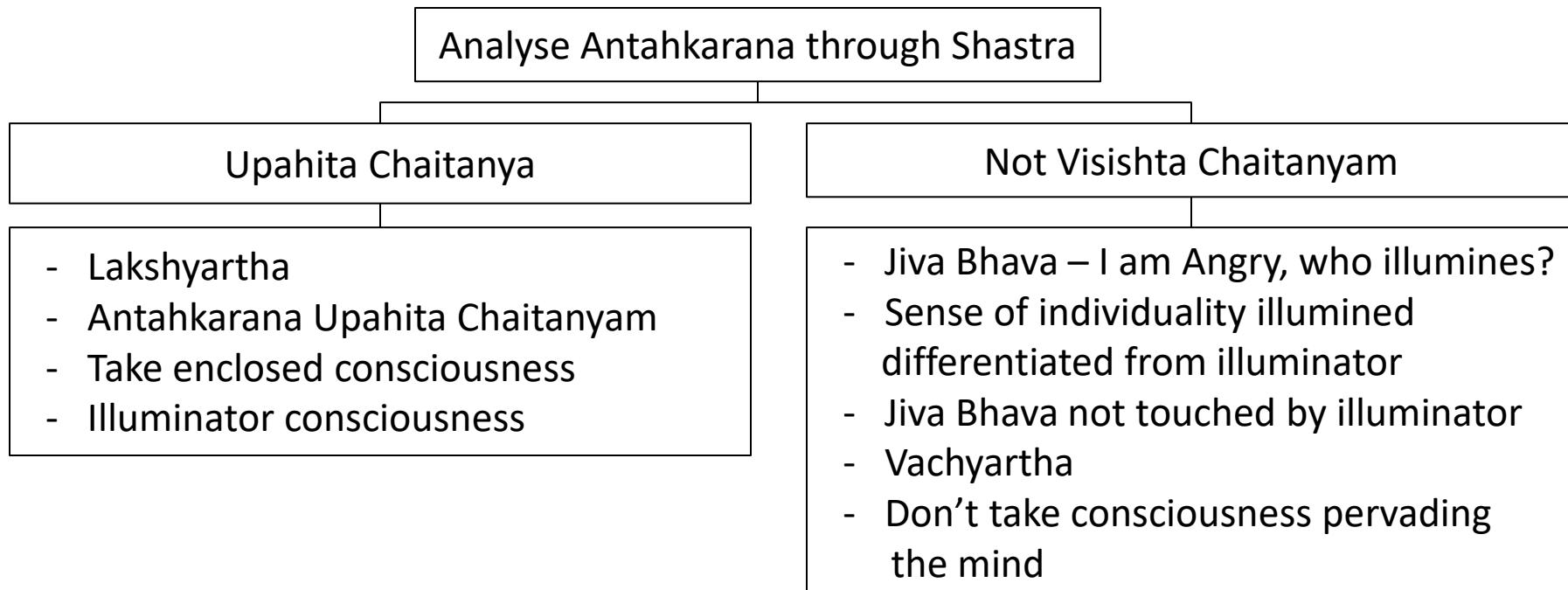


Vachyarthas :

- How can I be Brahman?
- I am limited, individual.
- Brahman is Anubhava Virodha.
- How angry I, happy I, all pervasive?
- Contradictory meaning.
- Anubhava Siddha not Shastriya Siddha.

Lakshyarthas :

- Shastriya siddha.
- Established by Shastra, valid source of knowledge.



- **Enclosed in mind and pervaded in mind consciousness is one and the same.**
- Come to Shastra Siddha Lakshyartha when you want to study : “What is nature of I”
- Don’t take Antahkarana Visishta Chaitanyam, pervading the mind, I am angry.
- Take Antahkarana Upahita Chaitanyam.
- I am illuminator - enclosed consciousness.
- Who illumines Jiva Bhava?
- I am Sad, Angry, desirer, compassionate, doctor, Lawyer, student, Guru?
- Atma, illuminator, Lakshyartha.

- **Illuminator, Prajnanam, different from illumined Jiva Bhava.**

- Illuminator is not touched by the mind.
- It is not Visishta (colour pervading cloth – colour is attribute of cloth), but Upahita like space in a room untouched by contents in the room.
- Light in the room = Prajnanam.
- What is meant here is more than Jiva.

- **In Antahkarana Visishta Chaitanyam, retain Chaitanyam.**

- **Take Antahkarana Upahita Chaitanyam.**

1 st	2 nd
<ul style="list-style-type: none"> - Adhyaropa - Cloth - Visishta, all pervading existence, Sat. <p>Isavasya Upanishad :</p> <ul style="list-style-type: none"> - Verse 1 - Vachyarthas - Primary - Bhada 	<ul style="list-style-type: none"> - Apavada - Upahita, source, Brahman - Space <p>Mundak Upanishad :</p> <ul style="list-style-type: none"> - Asabdam, Asparsham... - Lakshyartha - Secondary, implied, deeper, pure consciousness

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुजीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

Mundak Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death.

Goal :

- Come to Sakshya Siddha Lakshyartha.

Prajnanam	Brahman Asti
- Not Vachyartha	- Not Vachyartha

- Lakshyartha Prajna is there everywhere, everytime, becomes Brahman.

Gita :

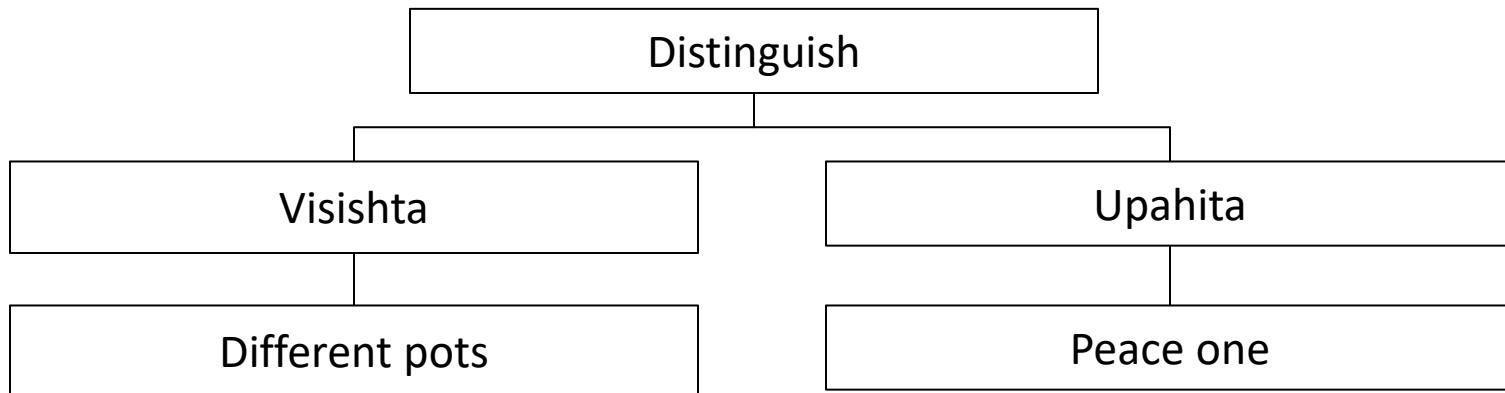
समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
tiṣṭhantam paramēśvaram |
vinaśyatsvavinaśyantam
yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

What is Samam?

- Only consciousness.
- In Devatas, Manushya, Gau, consciousness is same.
- **From Antahkarana Upahita Prajnanam all have come.**
- Antahkarana Visishta Chaitanyam is there in all beings.
- Visishta = Angry I, Compassionate I, terror I, Kami I... different.
- Upahita – Common, every where, Chaitanyam.
- Pure consciousness is Brahman, Brihatvat, all pervasive.
- That which is everywhere is in me also.



- Quantitatively how Prajnanam be Brahma?
- Qualitatively ok

Is Antahkaranam

Real

Independently existing

- No
- Exists because of Atma

- Wake up to Atma, then waker falsified.
- Have you ever seen Antahkaranam without you the SELF?
- Hence, SELF can never be negated.
- No thoughts exist without you the Atma.
- Thought has dependent existence.
- Has no reality of its own.
- Antahkaranam is only an appearance in the SELF.
- Only Chit becomes Chitta.

Dream	Waking
Wakers Leela	Atmas Leela

- SELF alone was in the beginning, Ekam Eva Advitiyam Brahma.
- Body, part of world, not me.
- Can you ever see your minds, thoughts without you?

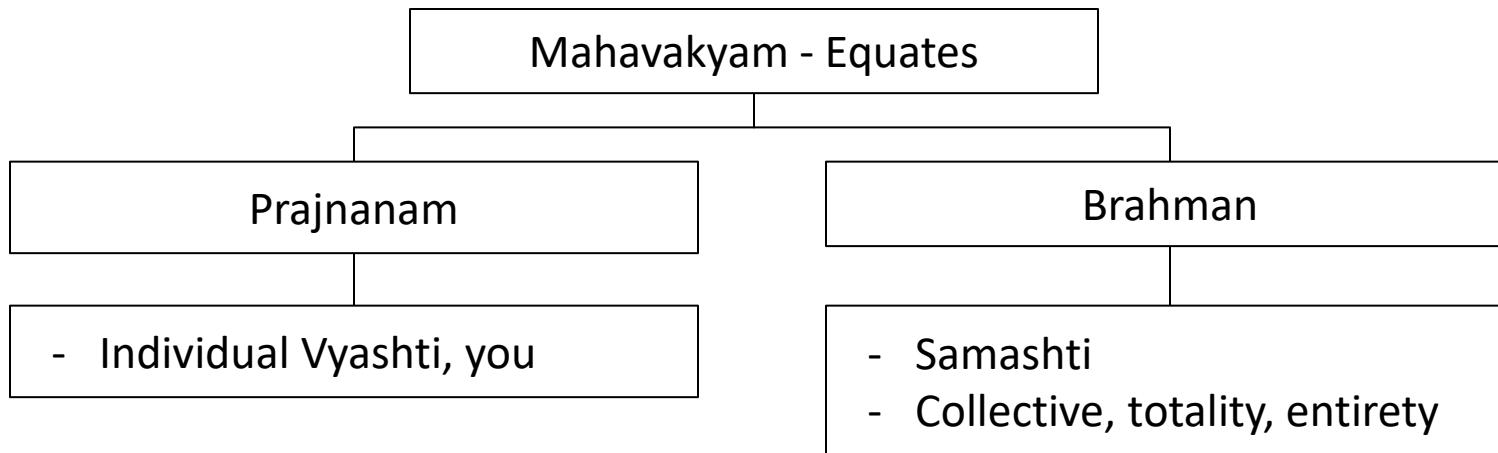
Wave	Antahkaranam
<ul style="list-style-type: none"> - Nama Rupa - False 	<ul style="list-style-type: none"> - Upadhi Mind is false

Conclusion :

- Only Prajnanam, Consciousness, awareness alone exists.

Second Revision :

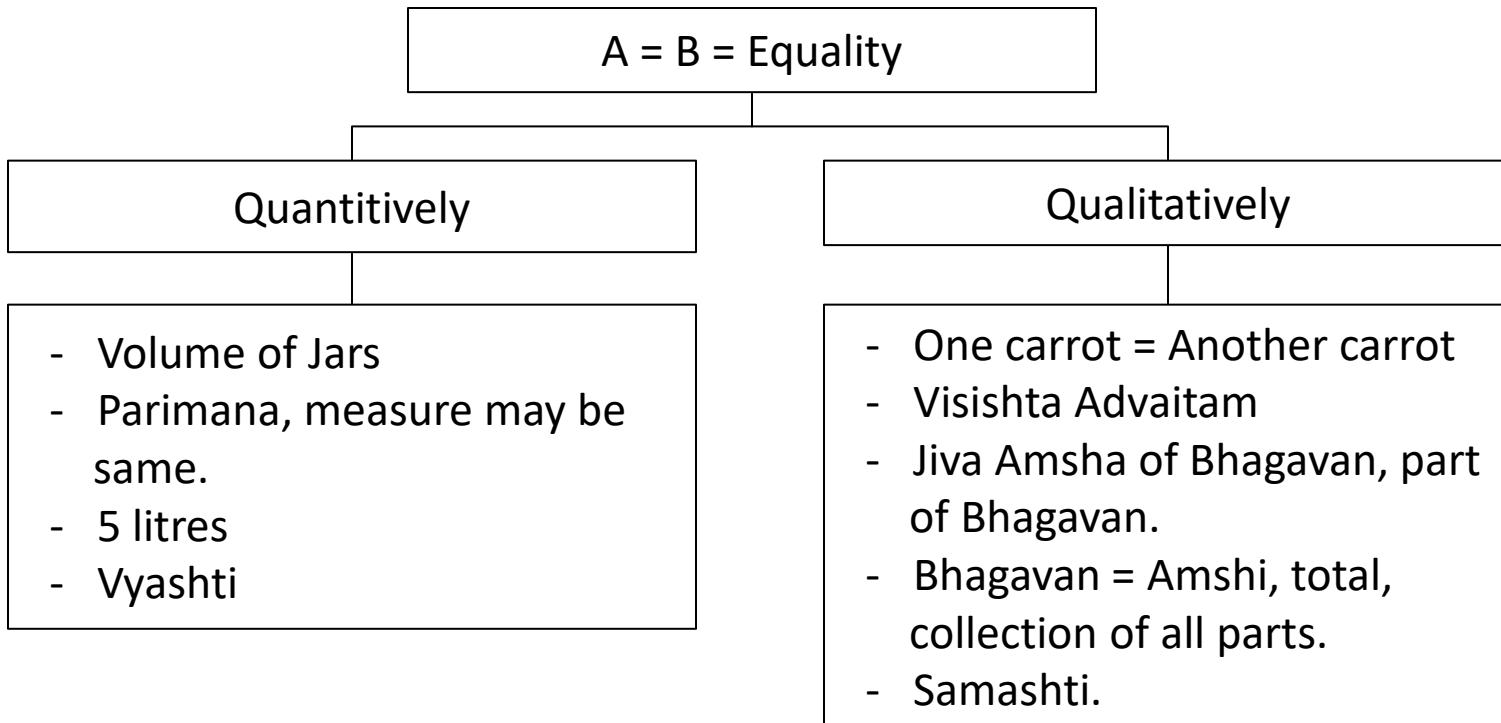
I)



Mahavakyam :

- You individual body – mind complex are one with the totality – Universe.
- There is no you or total.
- There is one entity, Ekam, Advitiyam.
- Mahavakyam does not say that one thing is equal to the other.

- Mahavakyam says there is only one universal Purusha, reality.



Advaitin :

- **There is neither A nor B.**
- **One reality (R) - appears as A and B.**
- **Vital thought of Advaitin**
- **Vyashti, Samashti are 2 manifestations of one reality [2 appearances, 2 reflections].**
- Every appearance will have a reality, Satchit Ananda, Adhishtanam, substratum.

II) What is the reality, consciousness?

- No appearance possible without consciousness.
- Tattvam = Satchit Ananda.

1st Verse :

- Gives clarity of individual Jiva.
- **By which consciousness, awareness, light, one sees, hears, smells, walks, grasps, speaks, able to function in the world, is called Prajnanam.**
- Antahkarana does its cognition based on the reality, Pragnanam.
- I am consciousness because of which seeing happens.

Indirect definition of “I” :

- I am not seer, hearer but that because of which I become seer, hearer.
- **That because of which consciousness cognition happens is my real nature.**
- Mahavakya takes you from Vachyarthा to Lakshyartha.
- I (Consciousness) + eyes = Seer = Experiencer
 - = Jiva
 - = Individual

- **When eyes function as Upadhi**



Prajnanam appears as Sakshi

Prajnanam

As attribute is Jiva

As enclosure is Sakshi

Karyam	Karana	Sangata
- Body	- Instrument - Prana - Antahkarana	- Conglornerate

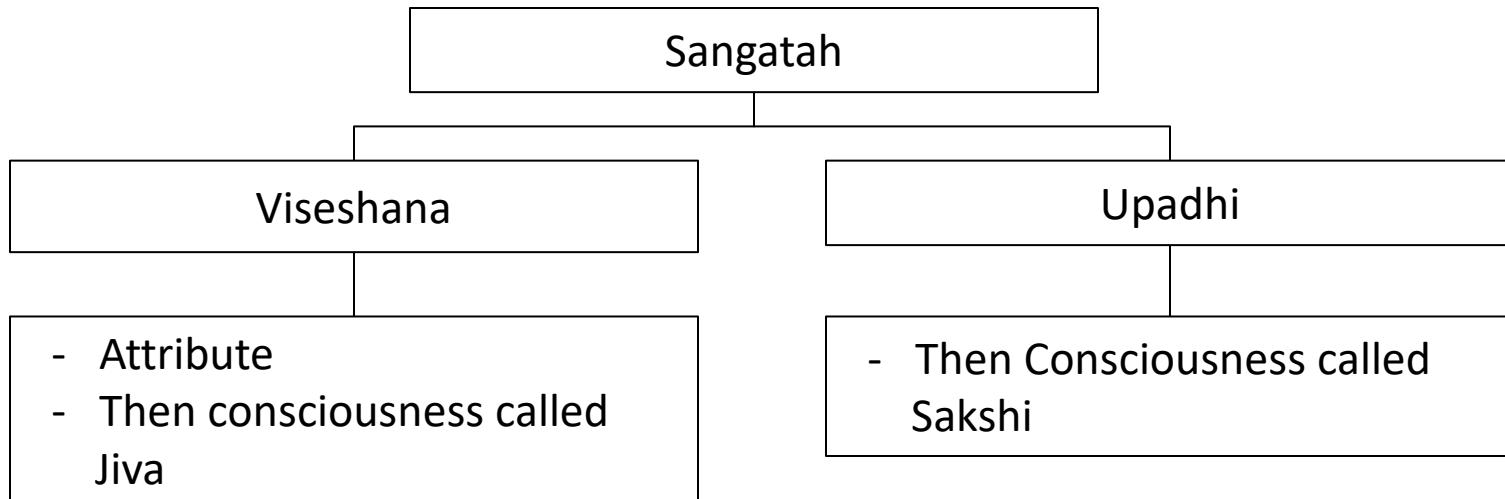
- Prajnam + Karya – Karana Sangate = Prajnanam.
- Poornam Adah + Poornam Idam = Poornam.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

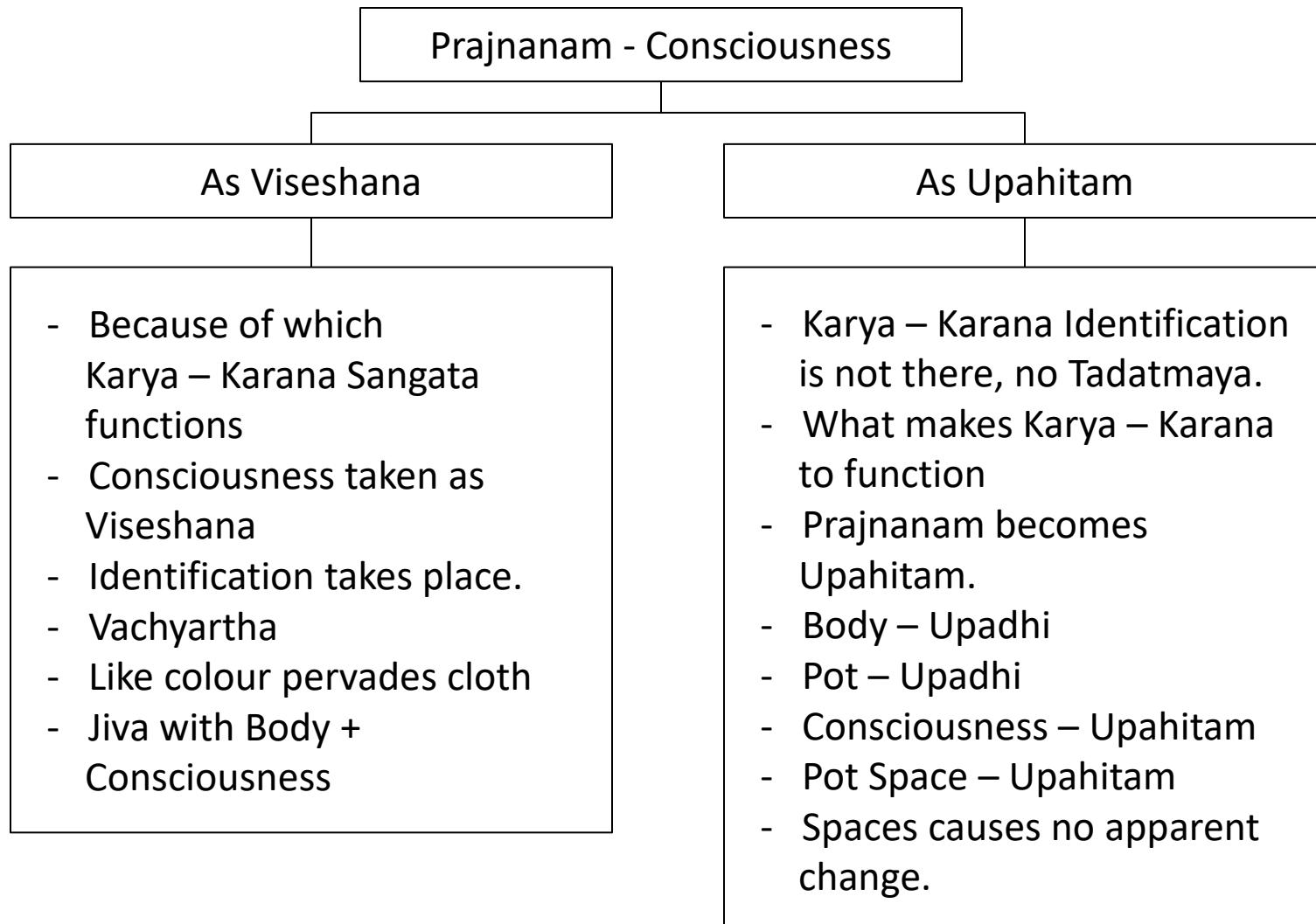
That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

III) In what way you are considering Karya – Karana Sangatah status?



- In first verse, from Viseshana you are brought to level of Sakshi.
- Viseshana – Saffron + cloth
 - Oneness – merged with each other.
- Karya – Karana Sangatah merges with consciousness, pervades consciousness, Prajnanam, becomes one, identical.
- Tadatmayam (Identification), Adhyasa takes place.
- As Jiva, Prajnanam + Karya – Karana Sangatah have Tadatmayam.

IV)



- **Red colour :**
 - Viseshana pervades cloth.
- **Pot does not pervade space.**
 - No Tadatmayam, no oneness.

- Prajnanam + Karya Karana Sangata = Jnanam.
- Pra – prefix – indicates status – Tadatmayam, Sambanda between Upadhi – Upahitam.

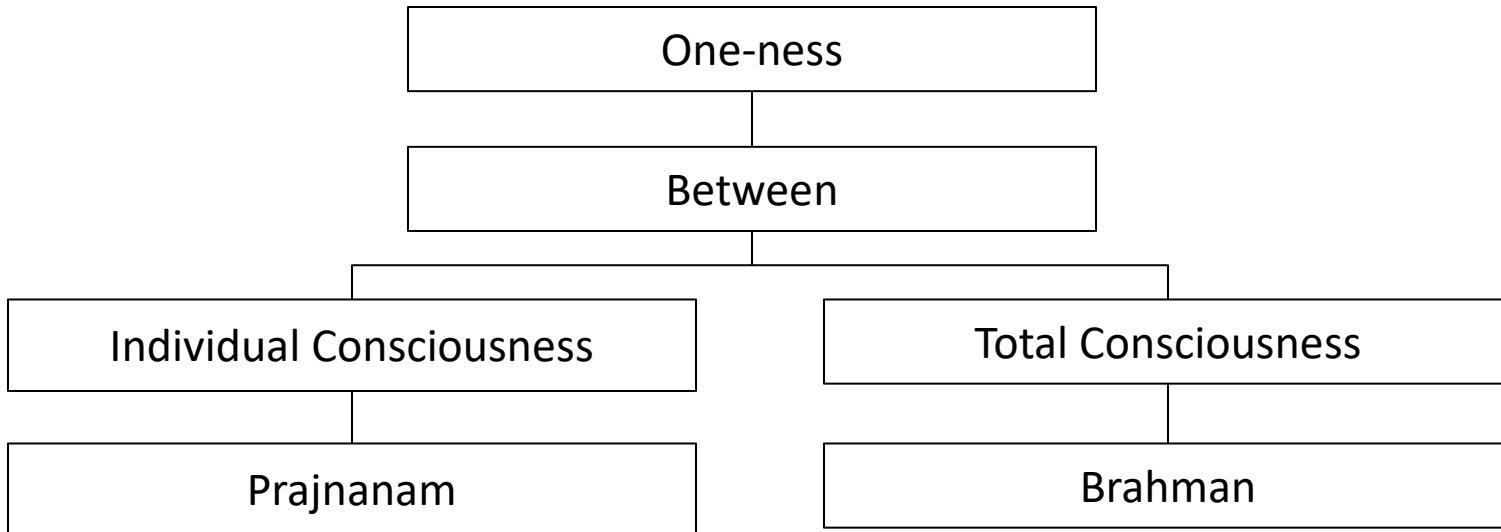
V) In Prajnanam Brahma, identity is not between Jiva but with Sakshi

VI)

Jiva	Sakshi
<ul style="list-style-type: none"> - Vachyarthas - Not Brahman - Aneka - Wave not Anantha ocean - Individual not totality - Forced to see deeper meaning of oneness 	<ul style="list-style-type: none"> - Lakshyartha - Sakshi equated to Brahman

VII)

Jiva	Brahman
<ul style="list-style-type: none"> - Body – mind Sangatha is Upadhi not Visesha. - Content is Atma in Jiva and Brahman. - All pervading, projecting, devouring consciousness. 	<ul style="list-style-type: none"> - Infinite consciousness



- Don't stop with individual consciousness as Sakshi, seek Brahman for Moksha.
- Asti creates identity.
- Lakshyartha = Forced meaning, which comes out when you have to see the veracity of a statement because it holds authority.
- Lakshyartha is forced implied meaning.

VIII) Mahavakya :

1. Makes you to move from Jiva to Sakshi
2. From Sakshi to Brahman.

IX) Is pot space one with total space?

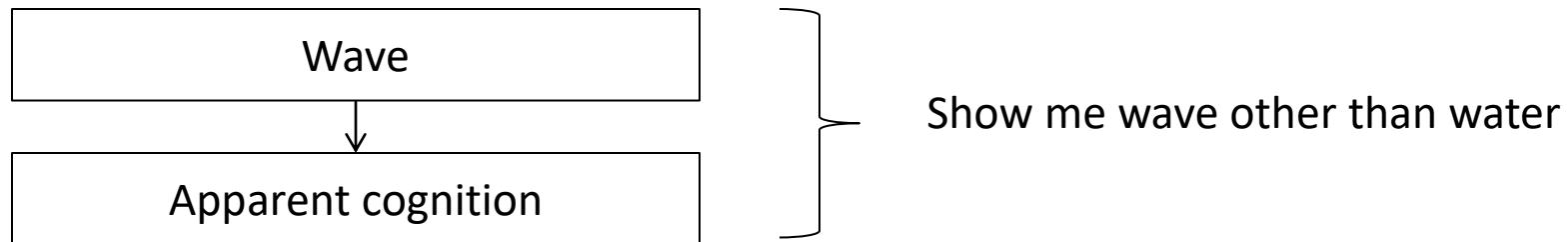
- Pot = Upadhi, not Viseshana.
- Quantitatively yes, qualitatively no.

Problem :

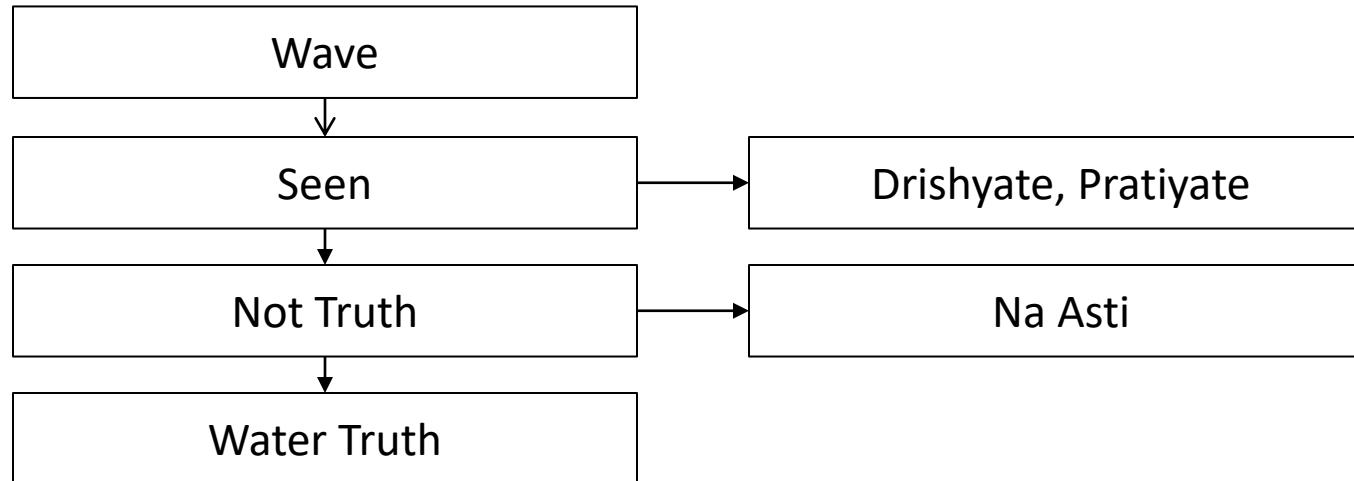
- Walls, true between room space and total space.

X) Change example :

- Is wave - water equal to ocean - water.
- Qualitatively same, quantitatively different.

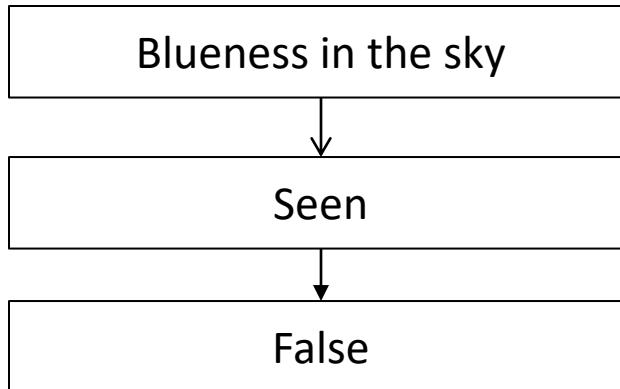


- Pen not required to show book, independent reality.



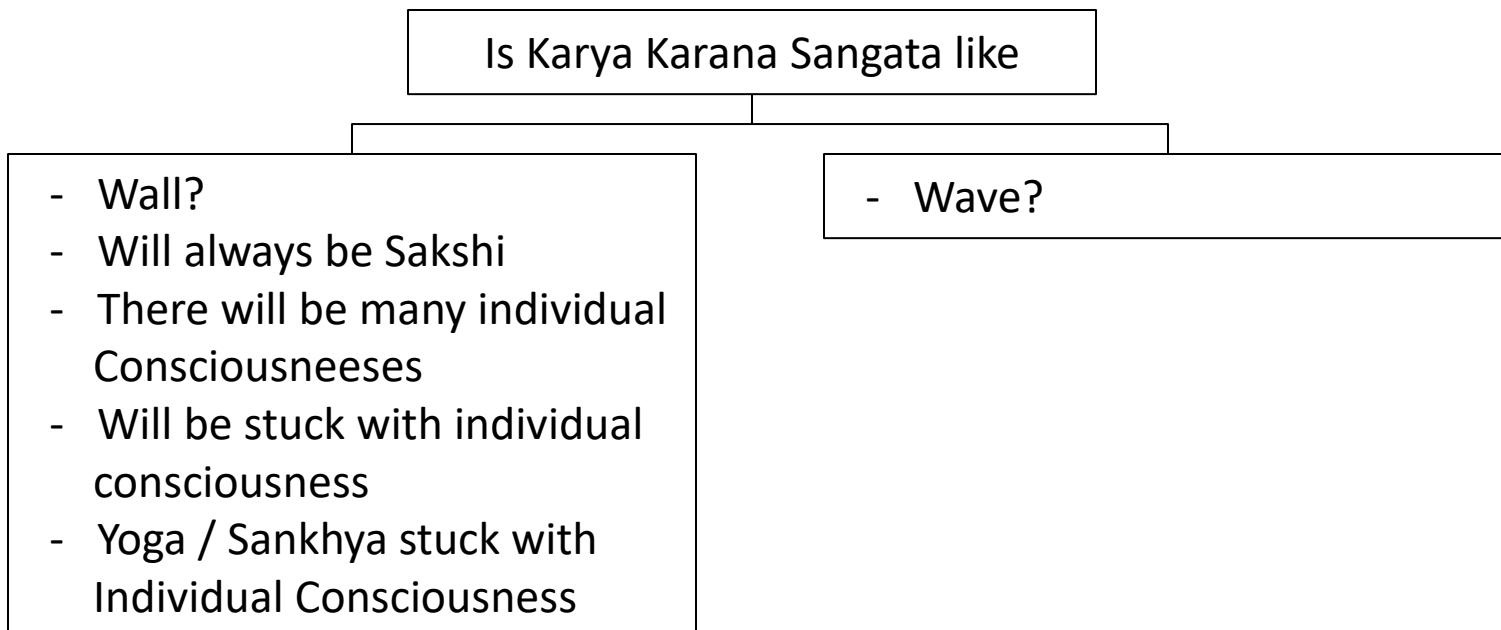
- **Seen, therefore false, important principle in Vedanta.**
- **If anything considered false, it has to be perceived.**

- If not perceived, can't say false or true.



XI) How individual consciousness is Sakshi?

- Because Karya – Karana Sangatah is taken as Upadhi.
- If Karya – Karana Sangatah is Viseshanam, Prajnanam = Sakshi.

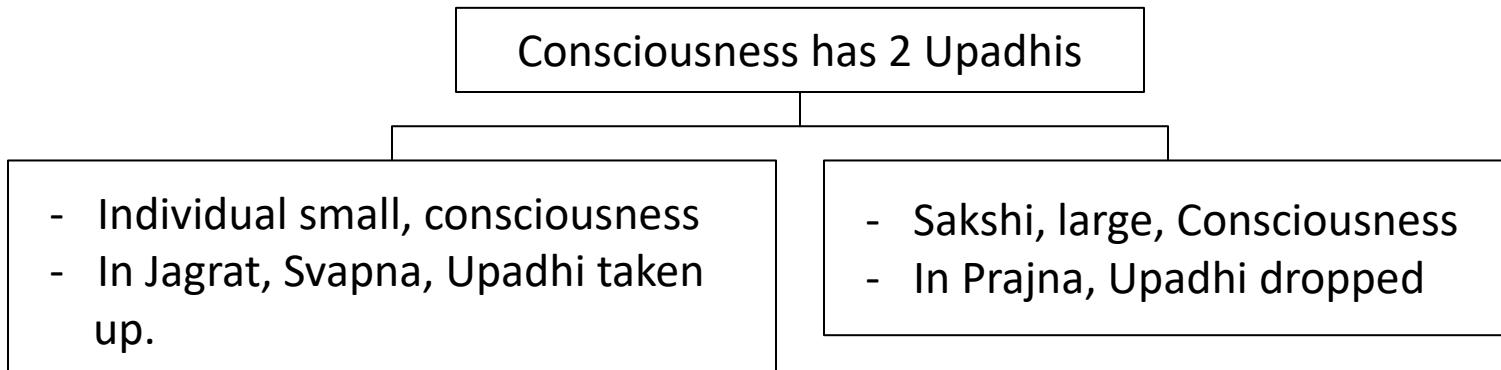


Sankhya – Yoga	Mimamsaka
<ul style="list-style-type: none"> - Helps you to move from Viseshana to Upadhi 	<ul style="list-style-type: none"> - Karya – Karana Sangata real like wall, Viseshana - You are always Jiva - Enjoy in Svarga

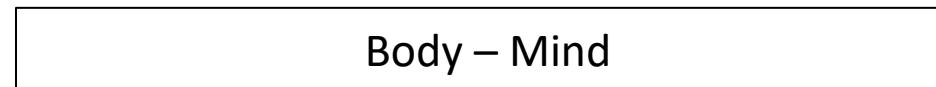
Sankhya	Yoga
<ul style="list-style-type: none"> - Do Vichara 	<ul style="list-style-type: none"> - Chitta Vritti Nirodha - When Vruti comes it is Viseshana - Vruti = Upadhi

Nirvikalpaka Samadhi :

- Niruddha Avastha of Mind.
- Mind is there, no thoughts
- Thoughts are no more Viseshana.



- Upadhis unreal, qualitatively put an end to Upadhi in Sushupti.
- Consciousness exists independently, ever free of all problems.



Upadhi

- Does not interfere, does not create change in consciousness
- Consciousness not knower, hearer, thinker, seer
- Example : crystal – red flower
- Unaffected, Asanga
- Focus on consciousness to be free, do not analyse Upadhis.
- Consciousness is witness of Upadhi, end with consciousness, Moksha.
- Upadhi does not enter and cause change.
- Witness = Detached knower
- To indicate consciousness is not affected by body, mind, we use word Sakshi.
- Qualitative identity established, not quantitative identity.

Viseshana - Individual

- It interferes
- One becomes Jnanata (Knower), Srota (hearer), Manta (Thinker), Drashta (Seer).

- To arrive at one-ness of consciousness, only way is to see the falsity of Karya – Karana Sangatah.
- How can this happen?
- If walls broken, no inside, outside space.
- We can't destroy all Karya – Karana Sangatah.
- If Karya – Karana Sangatah is false, oneness is immediate.
- Why wave is false?
- It is only Nama Rupa, wave is water.
- Kara Karana Sangatah is consciousness.
- Atma Va Idam Eka Agre Asit...

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किंचन मिषत् ।

*Om ātmā vā idameka evāgra āśit,
nānyat kiñcana miṣat.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [I – I – 1(a)]

- In the beginning Atma alone was there.

Water		Consciousness
- Created waves		
Wave		
Nimittam	Material cause	
- Wind	- Water - Substratum	
<ul style="list-style-type: none"> - Dismantle name + form – from wave, water is left - Only water exists. - Reject reality of wave and ocean, only water exists. 		<ul style="list-style-type: none"> - Created the worlds - Consciousness is both material cause and efficient cause. - Only consciousness exists - Reject reality of world, ekam Eva Advitiyam Brahma exists.

Conclusion :

- Reject Karya – Karana Sangatah
- Own up Brahman as Svarupam.
- Mahavakya gives Akhanda Artha, where there is no difference between individual and total.
- Crux of Vedanta is seeing falsity of Karya – Karana Sangatah.
- Own Chaitanyam as truth of Universe.
- Body, mind, Prana are only appearances in consciousness.

- Unite knot of reality given to world of falsify.
- Vedanta reveals unitary Satyam, Jnanam, Anantham.

Don't land in identity

Qualitatively

Quantitatively

- Arrive at reality beyond any identity, Akhanda Artha, indivisible consciousness, reality.

Tat	Tvam	Asti
Brahman	Prajnanam	Asi

- Vakya Vritti explains Mahavakyam.

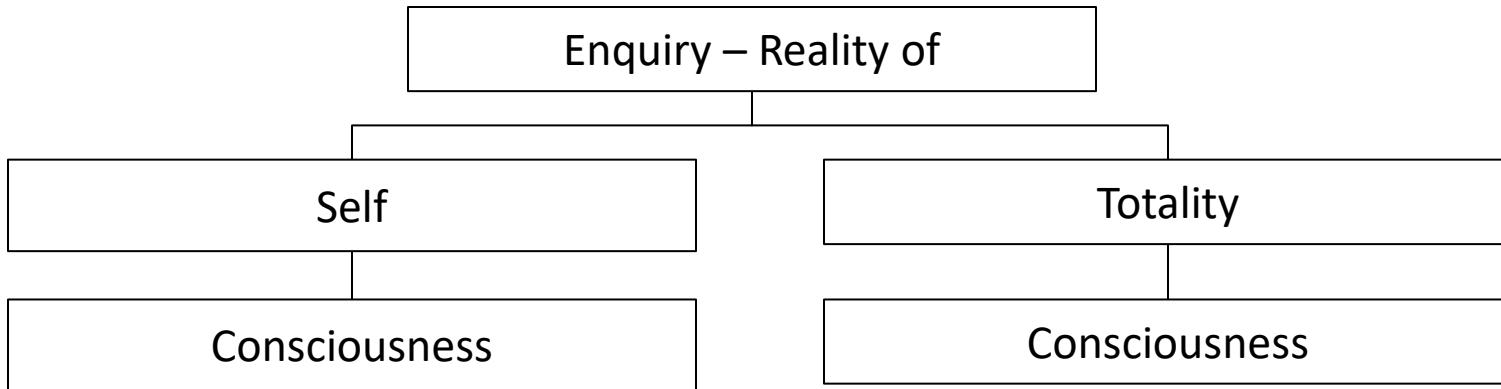
Revision Three :

3 Aspects in every Mahavakyam

- You
- Vyashti
- Individual

- Totality
- Samashti
- Supreme

- Identity



- No qualitative oneness between individual and total consciousness.
- Individuality, totality falsified, appearances on reality.

Wave, Ocean	Jivatma - Paramatma
Appearances on H ₂ O	Appearances on Brahman

How to understand Mahavakyam : 3 Steps

I) Who am I?

- What is nature of individual?

II) What is the universe?

- What is nature of totality?

III) Falsify individuality and totality

- Gain knowledge of reality.

IV) See reality – Akhandata – Indivisibility

Khandam	Akhandam
Break	No Break

- Oneness, not A = B, only one reality, no individual, total.
- Pursue oneness, Khandata in rest of life.

Aitareya Upanishad :

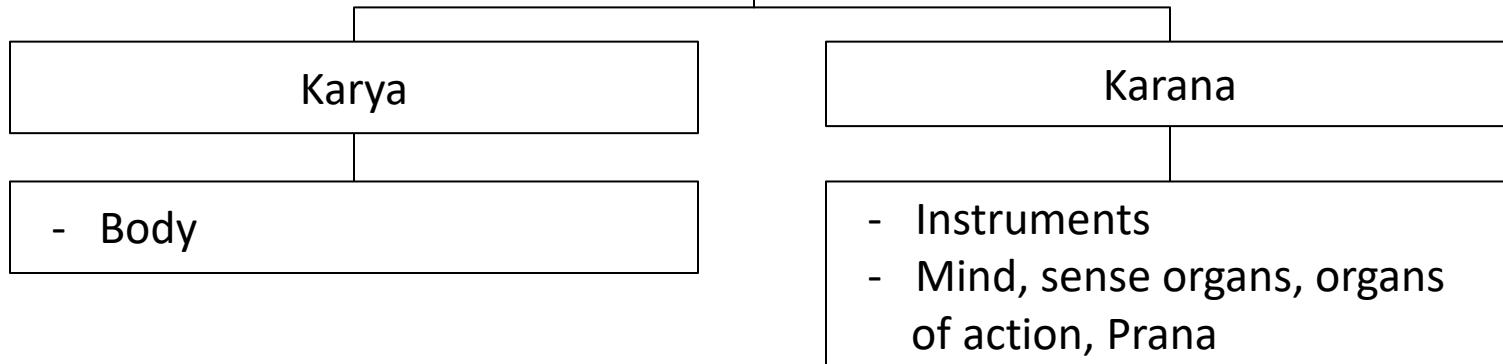
कोऽयमात्मेति वयमुपास्महे । कतरः स आत्मा ।
 येन वा पश्यति येन वा शृणोति
 येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
 येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

*Ko'yam-ātmeti vayam-upāsmahe, katarah sa ātmā,
 yena vā paśyati yena vā śṛnoti
 yena vā gandhānā-jighrati yena vā vācam vyākaroti
 yena-vā svādu cāsvādu ca vijānāti.*

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

- What is to be recognised as the SELF?

Today – SELF = Collection –
Sangatha of



What is self?



- Consciousness, self, witness principle, real nature, because of which body, senses, mind functions.
- Lakshyartha, Upahita Chaitanyam, enclosed consciousness in body – mind complex.
- Consciousness is knowledge principle Prajnanam, knowing principle which illuminates mind and sense organs.

- Enabler = Prajnanam, pure consciousness.
- Consciousness alone appears as Body / Mind / Intellect.
- **Consciousness when it reflects in the body, appears as I in the Vigyana Maya Kosha, individual.**

Aitareya Upanishad :

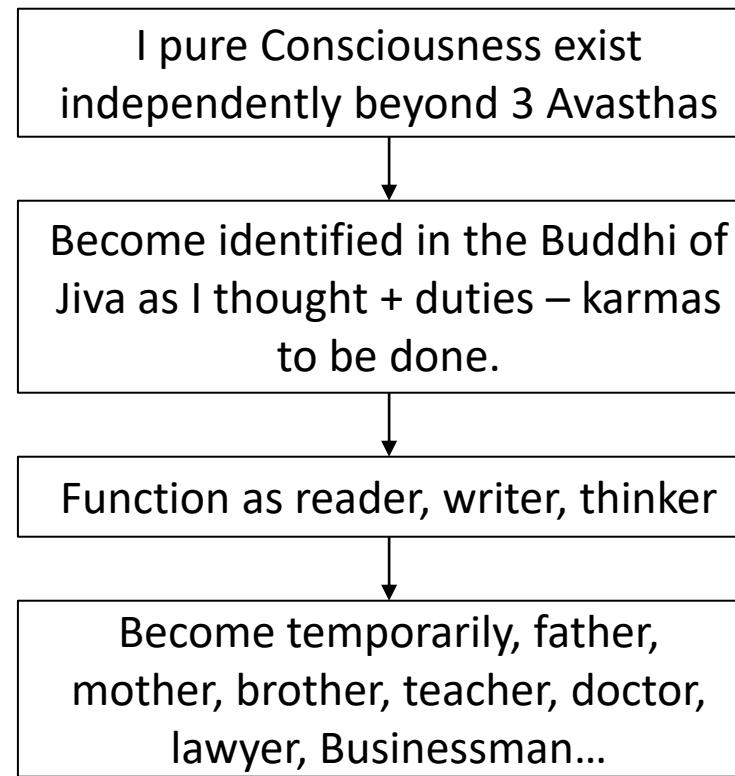
यदेतद्दृदयं मनश्चैत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं
 मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति
 सर्वार्गयेवेतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetad hrdaym manas-caitat, samjnanim-ajnanam vijnanam prajnanam
 medha drstir-dhrtir-matir-manisa jutih smrtih samkalpah kraturasuh kamo vasa iti
 sarvanye-vaitani prajnanasya namadheyani bhavanti ॥ 2 ॥

That which is known as the heart, this mind... that is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge, retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection of imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (prajnanam). [III – 1 – 2]

- This by which I see, hear, smell, taste, appears as intellect (Hridayam) + Mind.
- Consciousness invigorates body to function.
- Life principle not Vayu but consciousness.
- Consciousness – I – appears as Mind + Intellect.
- Consciousness becomes Viseshana (attribute).
- Because of identification, pure I, consciousness, appears as all bodies, minds, spark – reflection.

- Becomes manifold presence.
- One God, consciousness, appears as all in the body.



Thoughts in the Mind :

I) Samjnanam :

- Consciousness, perception, clarity.

II) Ajnanam :

- Injunction direction
- Lordship in some area

III) Vijnanam :

- Wisdom
- Discriminative understanding.
- Viseshanas – attributes, properties, of mind because of which each individual appears different.

Example :

- Colour pervades cloth.
- Makes it look red, blue, green, pink....

IV) Prajnanam :

- Intelligence, knowledge, comprehension.

V) Medha :

- Retentive power of what we study ability to understand.
- These are all intellectual capacities.
- **One awareness because of identification with intellect appears as all this.**

VI) Drstih :

- Perception, vision of insight.

VII) Dhritih :

- Fortitude

VIII) Matih :

- Thought, reflective capacity.

IX) Manisa :

- Independent thinking, nature.

X) Jutih :

- Mental depression (Owing to disease).

XI) Smrtih :

- Memory, rememberance.

XII) Sankalpah :

- Imagination, desire, variety.

XIII) Kratuhu :

- Resolution, firmness, decisiveness.

XIV) Asuh :

- Life's activities, Prana, Apana, Vyana, Udana, Samana.

XV) Kamah :

- Attachment, hankering, wanting.

XVI) Vashaha :

- Ambition, love, passion, lust.
- I become all these.

- I am that factor because of which Antahkarana functions.
- With mind and intellect, I, pure awareness become all these.
- All these are mere names to me “Prajnanam”, awareness, which illuminates the senses and the mind.
- **These functions are Viseshana due to my identification.**
- Drop Adhyasa and remember your pure nature all the time, when mind is not engaged, is self realisation, Moksha.

Verse 1 :

- Who am I?
- Prajnanam.

Verse 2 :

- What is the role, function of Prajnanam?
- It illuminates the intellectual capacities, appears as the intellect, mind, senses, body.

Chandogya Upanishad :

- Sat alone exists.
- Vacharambanam Vikaro Nama Dheyam....

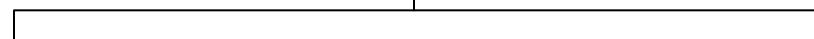
Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvam mṛnmayaṁ
vijñātām syādvācārambhāṇām vikāro nāmadheyām
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Individual is Prajnanam with
 - Viseshanam, with names
 - Lakshartha, Prajnam alone sees, hears, does everything.
- I am Prajnanam
- What is the totality?
- Same Prajnanam appears as manifold me.



- False individuality
- Vachyarthas

- Lakshyartha
- Upahita Chaitanyam

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेतराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोऽङ्गजानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जड़मं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- This consciousness is creator Brahma, Hiranyagarbha, changeless cosmic presence.
- Indra, Prajapati, Sarve Devaha, 5 elements, beings.

Beings

Andajani

Svedajani

Jarujani

Udbijani

- Born from eggs
- Reptiles, birds

- Born from dirt, sweat.
- Lice

- Embryos, Garbha, Mamals
- Human
- Animals

- Born by breaking open the earth.
- Plants

- **Plants, trees, birds, breathing Pranis, totality is created, activated impelled by Prajnanam, Nimitta Karanam, intelligent cause.**
- Pratishtitam, Paramatma is Upadana Karanam, whole universe is established in Prajnanam.
- Universe is born, stays, resolves into Brahma.
- In sleep, Ego - I resolve into awareness.

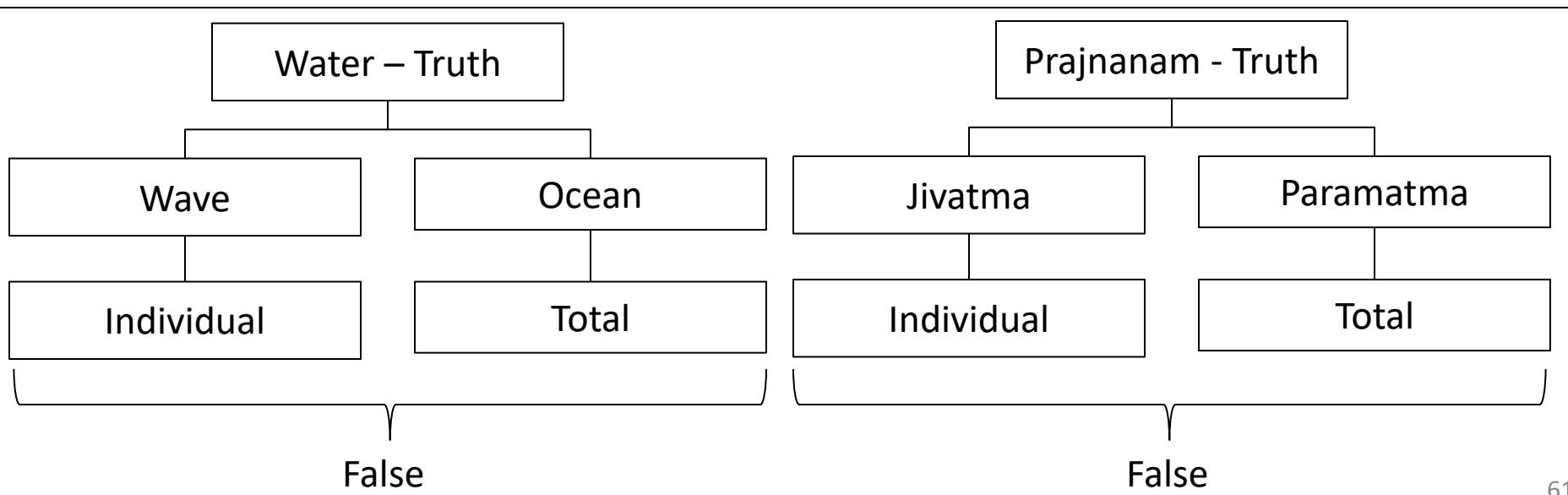
Taittriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

तम् होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- All Lokas have Prajnanam as Nimitta Karanam.
- Prajnanam Pratishtita, Abode for 15 Lokas.
- Reality not born, it's a new vision of universe.
- Entire Samashti = Manifestation of Paramatma, all pervasive nature.
- Who am I?
- I am Brahman, Prajnane Pratishtitam.
- Manifestation of Jagrat Jagat - only an appearance.



Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [I – 2]

- **Srotiyasya Srotram = Prajnanam.**
- World has no independent existence, it is Mithya.

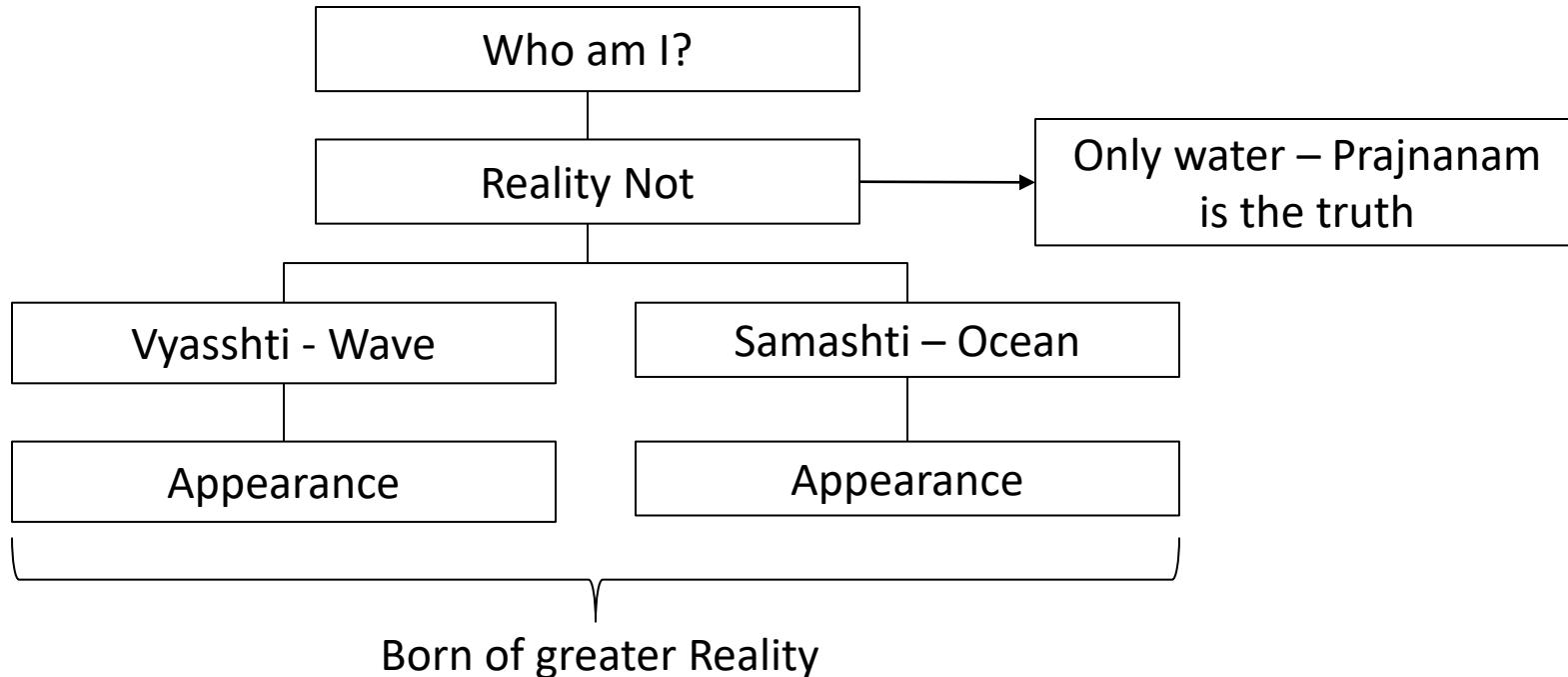
Aham	Jagan
Satyam	Mithya

Fact :

- Paramatma alone is everything, truth, Brahman
- Individuality, totality false.
- In the beginning Paramatma alone was there, Vivarta Karanam, before time.
- It saw, got Sankalpa, envisioned creation.

- Paramatma became Abinna, Nimitta Upadana Karanam.
- The key of SELF alone as material + efficient cause is the key to understand Paramatma.
- I am not 3 bodies, Deha, Karya – Karana Sangatah.
- SELF is cause of entire creation.
- Show falsity of creation and drop its reality.
- All 3 states Mithya – false.

Prajnanam	Body – Mind – Senses – World
<ul style="list-style-type: none"> - Cause of Universe - Pure Awareness, Self - Shastric Eye, makes me see the reality - All came from Paramatman 	<ul style="list-style-type: none"> - Effect - False - Jagat - Has no independent existence - No truth in wave. - Human eyes make me see the wave.



- Prajnanam Consciousness – me is the only reality
- Moksha is here + now.
- Jiva Brahma Aikya Bodhakam Vakyam Mahavakyam.

Verse 3 :

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिण ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

Paripūrṇaḥ parātmā-smin-dehe vidyā-dhikāriṇi,
buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate || 3 ||

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'. [Chapter 5 – Verse 3]

Yajur Veda : Aham Brahma Asmi

Brihadaranyaka Upanishad :

Question : I – IV – 9

तदाहुः, यत् 'ब्रह्मविद्या सर्वम्
भविष्यन्तः मनुष्या मन्यन्ते,
किमु तद्ब्रह्मावेदस्मात्सर्वमभवदिति ॥ ९ ॥

tadāhuḥ, yat 'brahmavidyā sarvam
bhaviṣyantah manusyā manyante,
kimu tadbrahmāvedyasmāttatsarvamabhavaditi || 9 ||

They, say: Men think, Through the knowledge of Brahman we shall become all. Well, what did that Brahman know by which It became all? [1 - 4 - 9]

Answer : I – IV – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तर्त्सर्वमभवत्; तथो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नर्षिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंतु बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśit, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
 paśyannṛṣirvāmadevah pratipede,
 aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evam veda,
 aham brahmāsmīti, sa idam sarvam bhavati,
 tasya ha na devāścanābhūtyā īśate, ātmā hyeśām sa bhavati;
 atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manusyam bhuñjuḥ, evamekaikah puruṣo devān bhunakti;
 ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
 tasmādeśām tanna priyam yadetanmanusyāvidyuḥ || 10 ||

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Brihadaranyaka Upanishad –
Yajur Veda

Krishna

Shukla

Taittriya Upanishad :

- Satyam, Jnanam, Anantham

Brihadaranyaka Upanishad :

- Aham Brahma Asmi

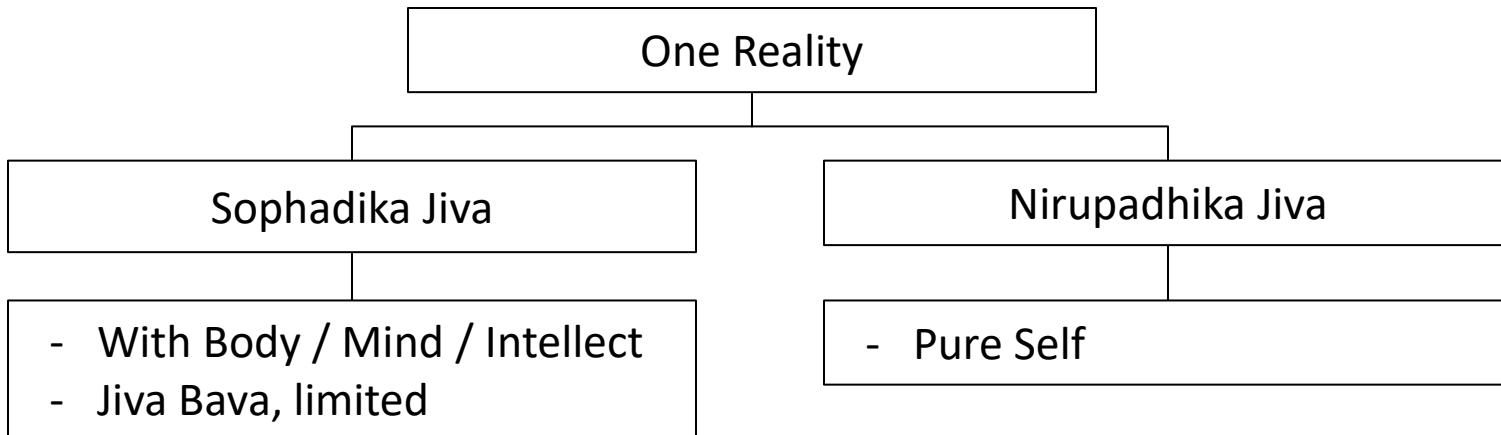
Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषां भुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Om brahmavidāpnoti param | tadeśā'bhuktā |
satyaṁ jñānamanantaṁ brahma |
yo veda nihitam guhāyām parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Advanced seekers reflected which Atma is to be meditated?



- With Brahma Vidya, one becomes everything.

Rose Bud	Human
- Has potential to become a flower	- Have inherent potential to walk, speak, to know Brahman and become everything in creation.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

- What did Brahman know because of which he became everything?
- How Brahman perceived itself?

- **Brahman came to know :**

- I am Abinna Nimitta – Upadana Karanam of Jagat.
- Knowing this Brahman became everything.

- This is inherent knowledge in Brahman.
- Knowing that human can also become everything.
- Sounds mystical.

Guru :

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

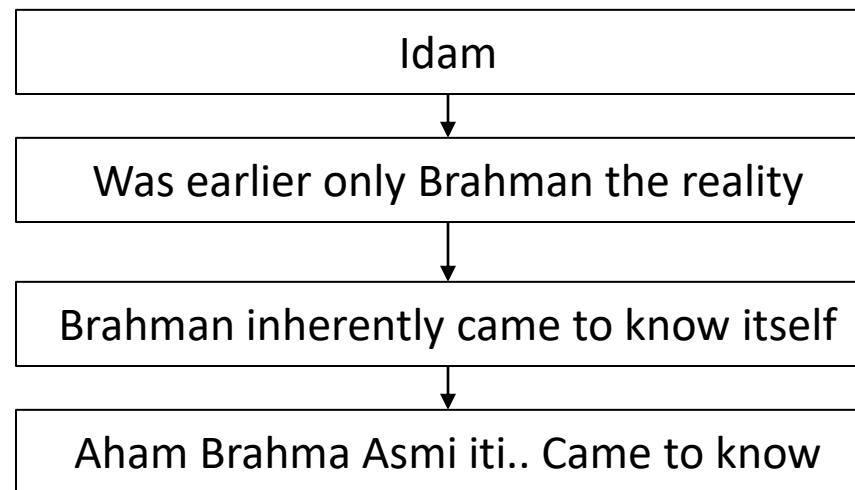
Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तसुकृतमुच्यते इति ॥ १ ॥

asadvā idamagra āśit | tato vai sadajāyata |
tadātmānam svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

- Brahma Va Idam Agre asit.
- Brahman was there before created.
- **Before world of names and forms manifested, I alone am.**
- **That I = Brahman.**



- I am the unlimited.
- Body – mind – world – manifests consciousness – Abhivyjanjakam.
- Can't know Brahman as object but only as the subject.
- How unlimited, cognized itself?
- As Brahman.
- Brihi – Data – Vriddou, unsurpassed, endless, exceeding more and more in every way.
- All you see now was only undifferentiated Brahman.
- Now you see each one separate, with division, different from each other, car – mike – book – table...

- **Before unlimited, cognized itself.**
- **Had self appreciation of itself.**

- It alone is everything.
- Human have capacity to come to highest knowledge – Brahma Vidya.
- In the beginning, there was unlimited Brahman, had self appreciation, self cognition, self knowledge.
- I am unlimited awareness principle.

Panchadasi : Chapter 5 – Verse 3

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

Paripūrṇaḥ parātmā-smin-dehe vidyā-dhikāriṇi,
buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate ॥ 3 ॥

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as ‘I’. [Chapter 5 – Verse 3]

- What is Brahman?
- Witness of function of intellect in the body

a) Vidya Adhikarini Dehe :

- Human body in Bhu Loka.
- In no other Lokas can get knowledge of Brahman, other Lokas for Bhoga.

Adhikarini :

- Body has Adhikara for Brahma Vidya.

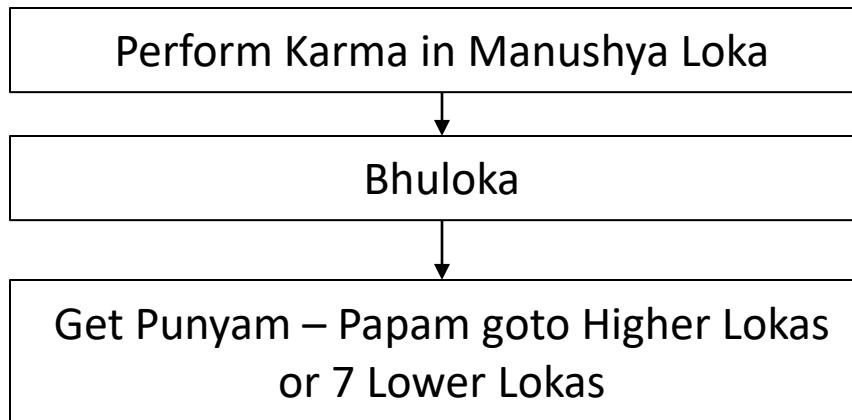
Are you using body for

Pleasure

Knowledge of Brahman

- Devatas look for Human birth.

- You go to 13 Lokas from human world, get ticket here, Karma Phala Bhoga ticket.



- Brahmanda = 14 Lokas, different bodies with different capacities.

b) In this body, Paripoorna Paramatma is there

- You consider yourself to be Jivatma.

Fact :

- You are Paramatma, who is in this body and the world
- Brahman in this body, core of you is Paripoorna Paramatma, complete w.r.t. Desha, Kala, Vastu.
- Aparichinnaha = Limitless = Complete Pari Poornaha.

Brahman not limited by

Space

- Sarva Vyapi
- Sarvagataha
- Para Atma, supreme

- Self of all.

Time

- Nitya

Objects

- Akhanda
- Advitiya
- Sarvatra
- Kevala
- Sarvatma Bhava

c) Buddheha Sakshitaya Sthithva :

- Where is Brahman in the Body?
- In Buddhi, Antahkaranam, thoughts.
- **That which is aware, witness of your thoughts is called Brahman.**

Sakshi – Principle of knowledge

(I) Knows principle

- It is awareness principle
- Ever illumining your thoughts.

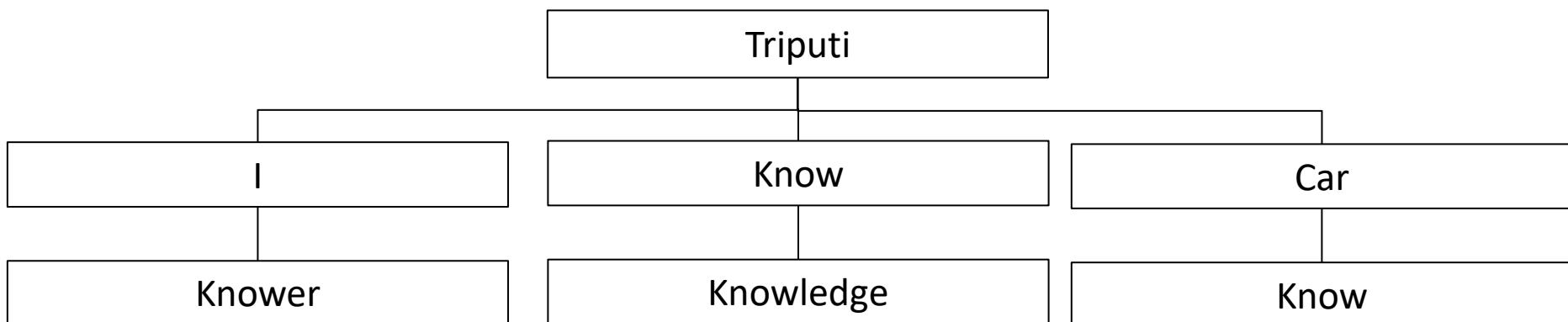
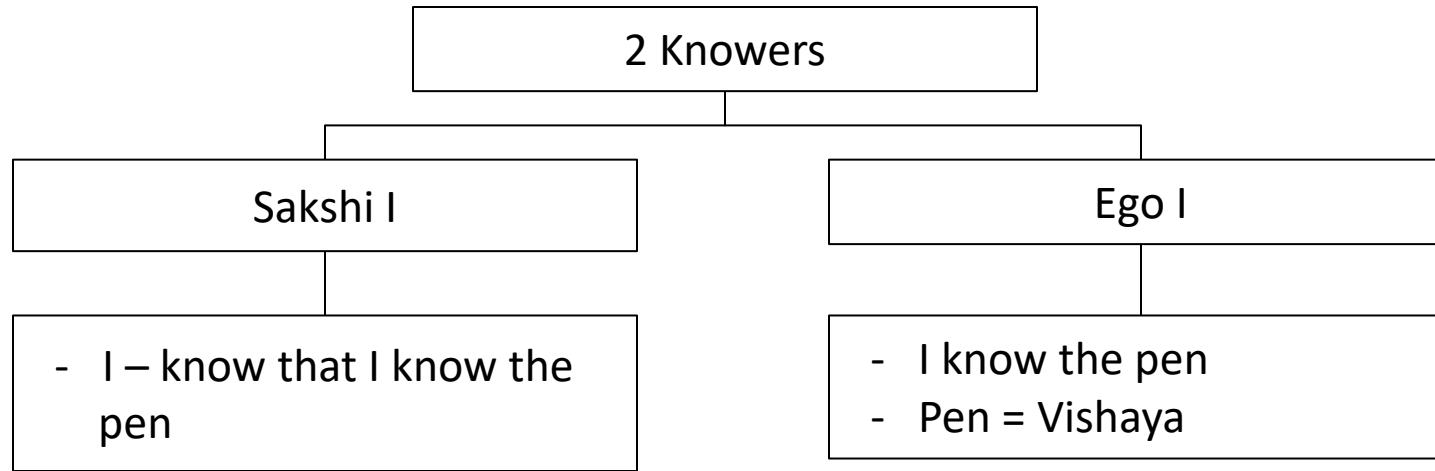
(II)
Nonchanging
illuminator

(III) Non
participating in
all action

(IV) Non interfering with
thoughts

- You can think, imagine whatever you want.
- Function of Mind

- Because of Sakshi alone, you can say – I know.
- Know God, SELF in this way.
- Today you know your SELF as the limited body or thinking – Ego I.



I know that	I know the Car
<ul style="list-style-type: none"> - Sakshi - Illuminator - Not Verbalised - Intuitively become aware it. - Not thought - Ever experienced - Paripoorna Paratma - Non – Interfering, Non – Participative Non – Verbalised 	<ul style="list-style-type: none"> - Triputi - Witnessed - Sakshyam - Can verbalise - Can be understood as a thought

} Principle of Consciousness

d) Sphuran :

- Illuminating, enlivening all thoughts.

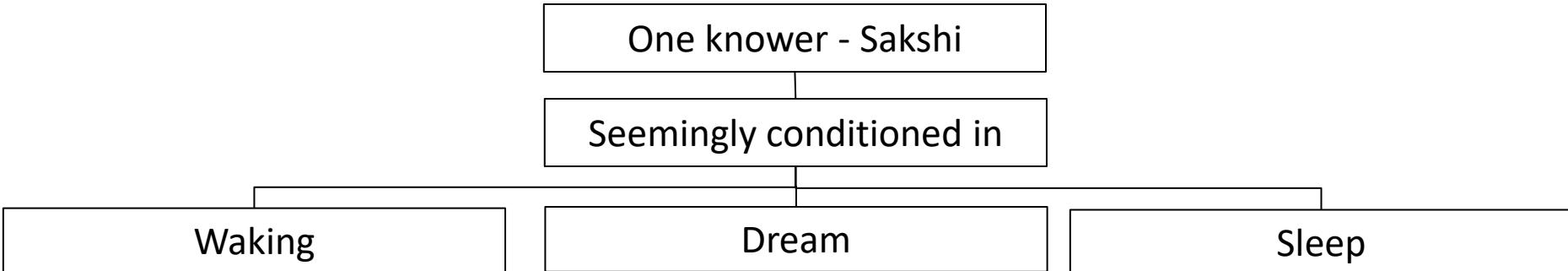
e) Aham iti Iryate :

- This is the “Aham” in Aham Brahma Asmi.
- What is Aham in you?
- One capable of knowledge.
- **There is something very deep in you buddhi, illuminating the Buddhi as Sakshi.**
- **Start and end the day as Aham Sakshihi, non-interfering, non changing, nonverbalized principle of Consciousness.**

- Sakshi = Antahkarana Upahita Chaitanyam.
- Consciousness limited by Antahkarana – Upadhi.
- Conditioned by Mind.

Pot Space :

- Conditioned by Pot.
- Seemingly appears to be conditioned, limited.



- Consciousness seemingly conditioned by Antahkaranam is termed Sakshi is termed Sakshi.

Pot	Body – Mind – World
Upadhi	Upadhi

- Consciousness appears to be limited.
- Go beyond appearances and see the truth.
- Antahkarana Upahita Chaitanyam can't be truly conditioned, Paripoornam, infinite SELF.
- With definition, come to Pari Poorna Paratma.

Verse 4 :

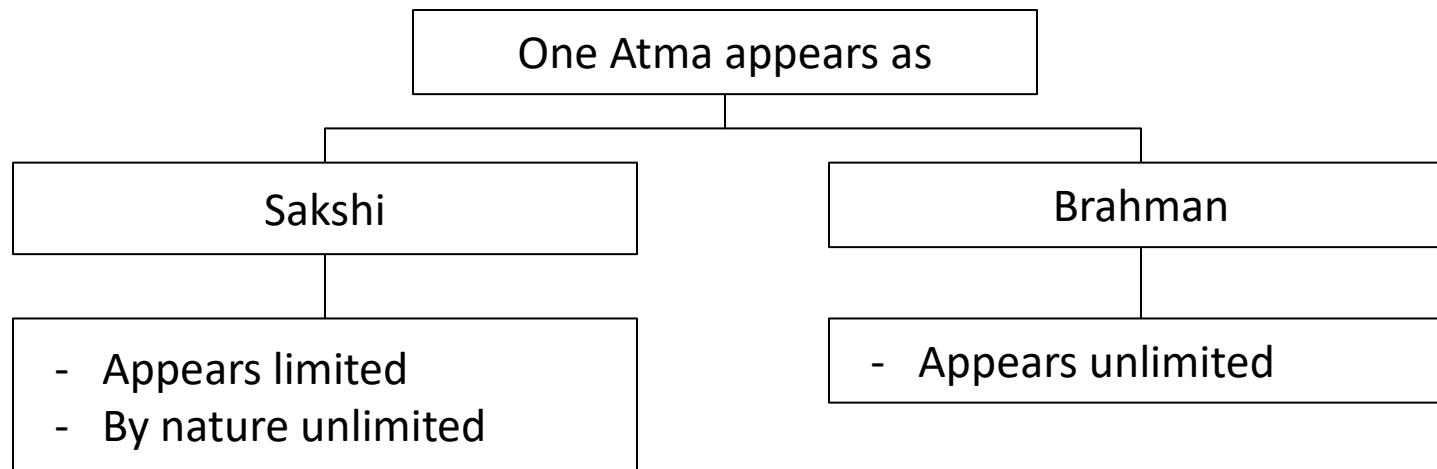
स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

**Svataḥ pūrṇaḥ parātmā'tra brahma-śabdena varṇitah,
asmī tyaikya parāmarśas tena brahma bhavā myaham II 4 II**

By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text). [Chapter 5 – Verse 4]

a) Svataha Poornaha Para – Atma Atra :

- Sakshi, appears limited but is factually limitless here in the Mahavakyam.



- Verse reveals Aikyam of Sakshi and Brahman.
- Space pervades in and through Pot.
- Pot is in space not space in Pot = Eye of knowledge.

In knowingness –
knowledge – Consciousness

Jiva comes + goes

Jagat comes + goes

Ishvara comes + goes

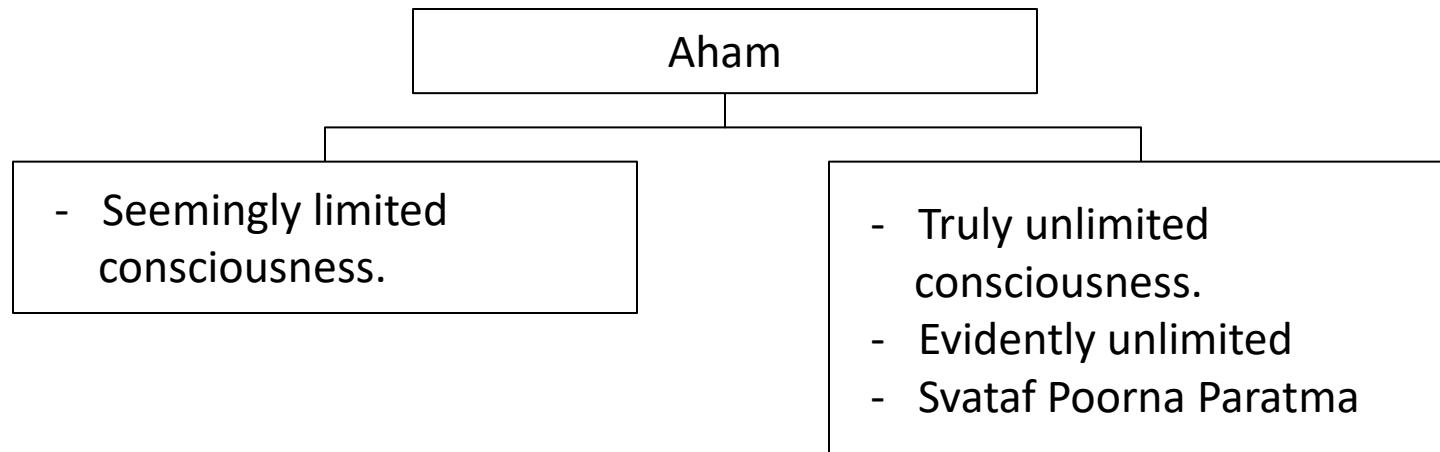
- Consciousness is not in Jeeva or Ishvara.
- Look at space inside, outside room, notice its pervasiveness.
- Brahman, Svataha, by itself infinite, full, without limitations, conditioning.
- Desha, Kala, Vastu Aparichinnaha, Anavachinnaha.

Avachinnaha	Anavachinnaha
<ul style="list-style-type: none"> - Conditioned - Jiva – Ishvara 	<ul style="list-style-type: none"> - Brahman - Naturally unconditioned

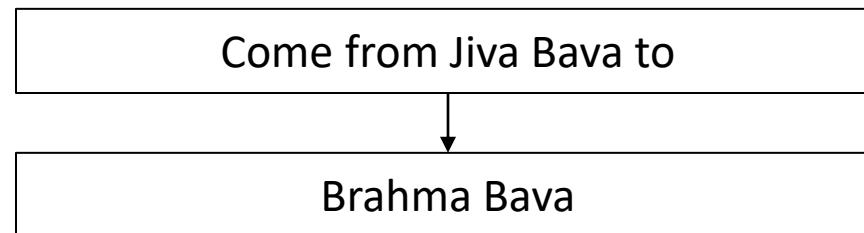
b) Brahma Shabdena Varnita :

- Brahma – Brihi – Vriddhihi – (More and more).
- Endlessly more, can't put limitation to Brahman, can't condition it, naturally Poorna, Nitya Shuddha (Nothing other than it).
- Nitya Muktah – it has no object to illumine in its real nature, objectless consciousness is its real nature.
- In sleep, I am objectless consciousness, awareness but with ignorance, Tamo Guna.

- Has no limitation of time, hence Nitya.
- No limitation of object, Ekam Eva Advitiyam.
- **Non limitation brought by word Brahma.**



- Brihi – Vruddou – unsurpassed, unconditioned.
- I and Brahman not different, truly unlimited...
- Brahma Atma Aikyam.
- I am Brahman by knowledge.
- Knowledge removes my ignorance, new understanding comes.



- Shastra reveals, does not create.
- Caterpillar – becomes butterfly, changes (Karakam).
- Jiva understands I am Brahman not Jiva (Jnapakam).
- Dreamer understands real nature as waker.
- Example : Key always in the pocket under the Kurchief, thought it was lost and suffered.

- **I am ever liberated.**
- **We think we are Jiva suffering.**
- **Fact : We are awareness, consciousness.**

- After Aham Brahma Asmi, Jiva remembers he is Brahman.
- **There is nothing like you the Jiva, the individual, ever.**

Conditioned I	Pure I
<ul style="list-style-type: none"> - Apparent - Seeming 	<ul style="list-style-type: none"> - Real

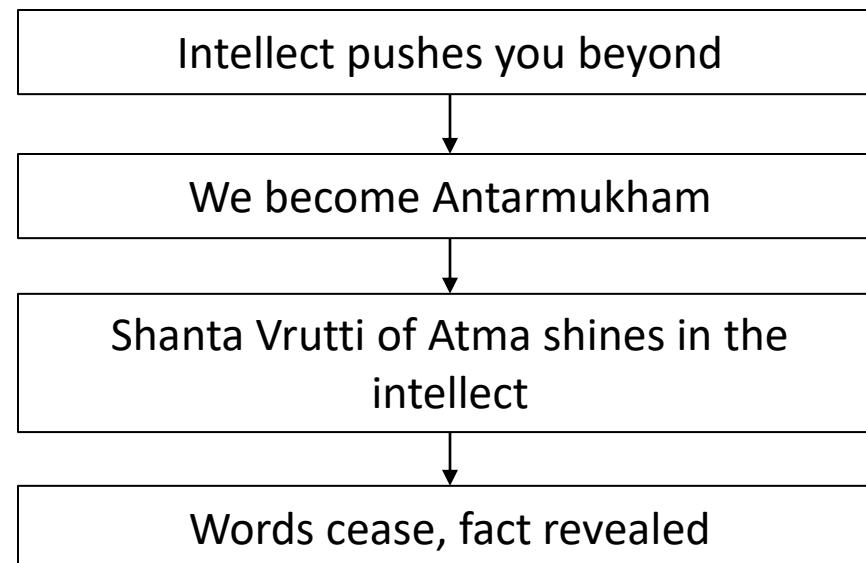
- **Manasa Eva, Idam Avaptavyam.**
- **Intellect is the instrument to comprehend Brahman.**

Katho Upanishad :

एष सर्वेषु भूतेषु गृहोऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]



- Arrogating ego = Karta, Bokta, Jnata
- Keep chopping the ego.
- Aham Brahma Asmi = Wisdom
- NO difference between you and the world.

- Give up the husk, go to the grain.
- With thought of Aham Brahma Asmi you go where thoughts and words have to come back.

With word	With thought
Go to wordless	Go to thoughtless

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
 ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
 tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
 [2 - 4 - 1]

Verse 5 : Tat Tvam Asi – Tat Pada

एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।
सृष्टेः पुराऽधुनाप्यस्य तादृकत्वं तदितीर्यते ॥५॥

**Ekameva advitīyam san nāma rūpa vivarjitam,
srṣṭeh purā-dhunā'py asya tādṛk tvam tad itīryate || 5 ||**

Before the creation there existed the Reality, one only, without a second, and without name and form. That is even now (after creation) exists in a similar condition is indicated by the word ‘That’. [Chapter 5 – Verse 5]

3rd Mahavakya :

- Tat Tvam Asi.

Chandogya Upanishad : Chapter 6

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि १वेतकेतो इति भूय एव मा भगवान्वज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥

**sa ya eṣo'ṇimaitadātmyamidam sarvam tatsatyam sa ātmā
tattvamasi śvetaketō iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||**

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- Śvetaketu – Sishya, Uddalaka Rishi – Guru.

Bajagovindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah I
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah II 7 II
(bhaja govindam bhaja govindam...)

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- Svetaketu had Abhimana, behaved arrogantly.

Chandogya Upanishad :

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedam mahāmanā anūcānamānī
stabdhō'syuta tamādeśamaprākṣyah yenāśrutam śrutam
bhavatyamataṁ matamavijñātam vijñātamiti kathaṁ nu
bhagavah sa ādeśo bhavatīti || 6.1.3 ||

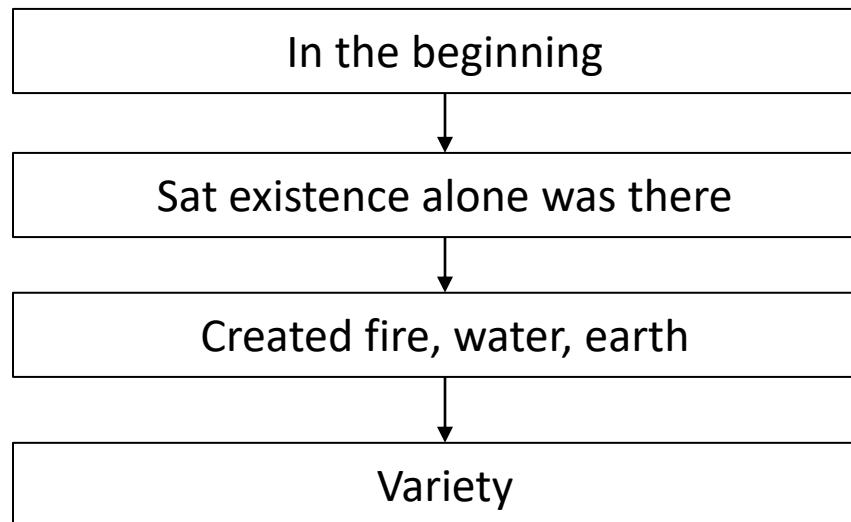
that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

- What is that which is not listened becomes listened, not heard becomes heard, not cognized is cognized...
- Svetaketu : I don't think my teachers knew this.
- Son surrenders, father teaches.

Teaching :

1)

Know Cause	All effects known
<ul style="list-style-type: none"> - Gold, Iron, Clay - Consciousness, Sat, Reality 	<ul style="list-style-type: none"> - Ornaments, utensils, pot - Universe of names, forms



- That existence is you Svetaketu...

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि १वेतकेतो इति भूय एव मा भगवान्विजापयत्विति
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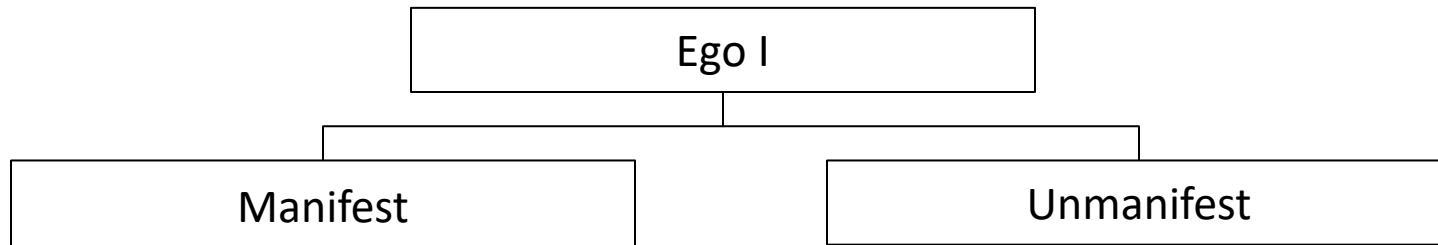
II) Cause pervades effect

- World of plurality reduced to existence.

Tat	Tvam
Existence	You - individual

III) I in sleep = Pure Existence

- Becomes body, mind, world.



- 9 times Tat Tvam Asi.
- Pure existence you are.
- That which we study is Anima, subtle, can't comprehend through mind, senses... Idam – Sarvam is "Sat".
- **All this, has Sat as the SELF.**
- **World has Sat – Chit Ananda as the SELF.**
- Pure existence without universe exists as Sat.
- Entire universe of names + forms has only existence as its SELF.
- Existence = Satyam.
- Name and form = Asatyam, Appearance, false.

Your SELF	Self of Universe
Existence which was there before universe	Existence

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्‌वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्‌वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āśīdeka mevādvitiyam |
taddhaika āhurasadevedamagra āśīdeka mevādvitiyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

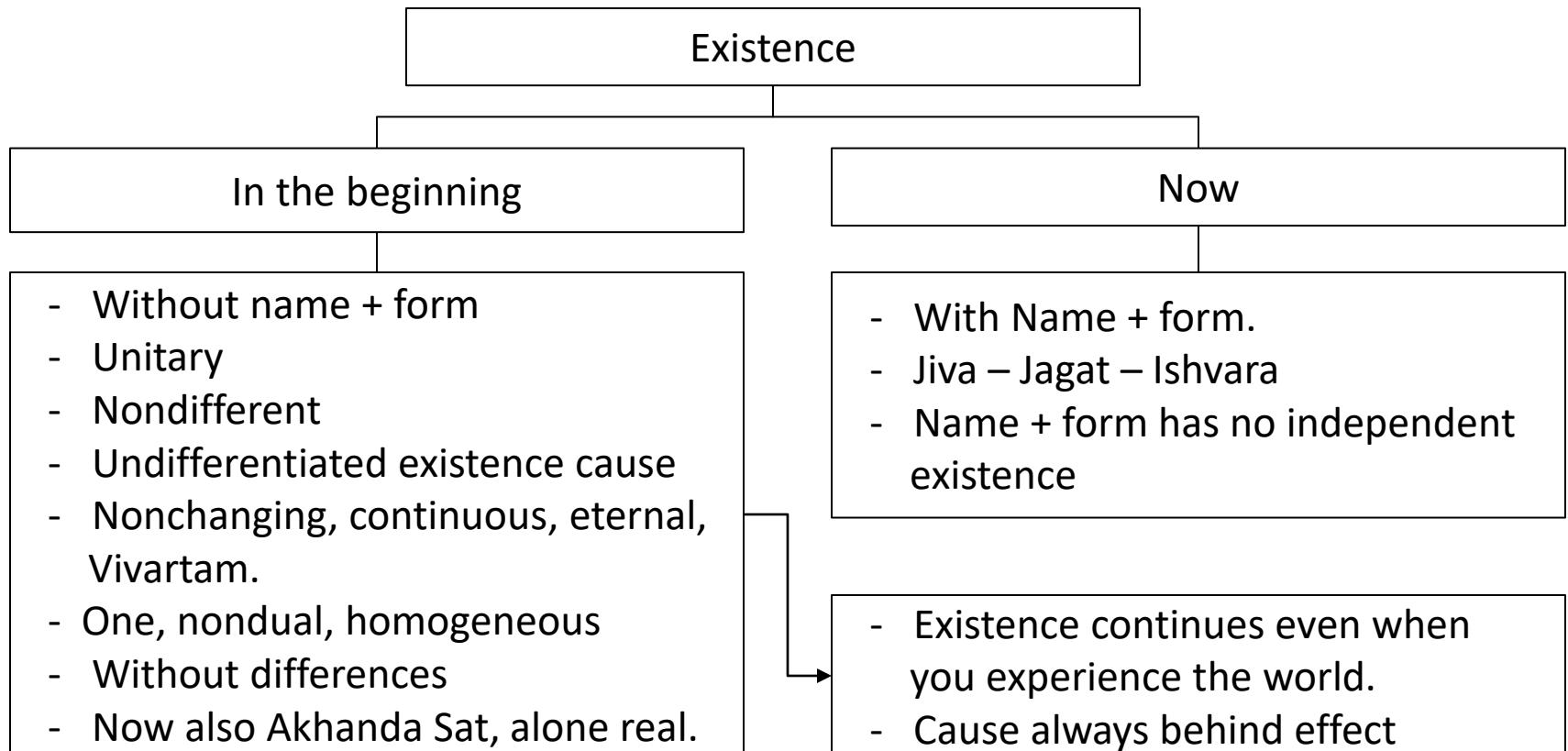
- Nondual from which came fire, water, earth, universe.
- Free from Sajatiya (generic), Svagata (Intrinsic), Vijatiya (Extrinsic) Bheda.
- **You have existence as SELF.**
- **World has existence as SELF.**
- Therefore, Tat Tvam Asi, you are that existence alone.

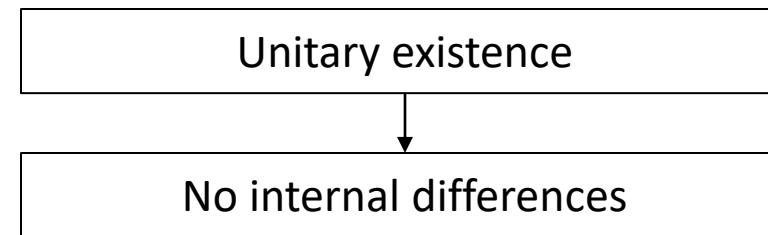
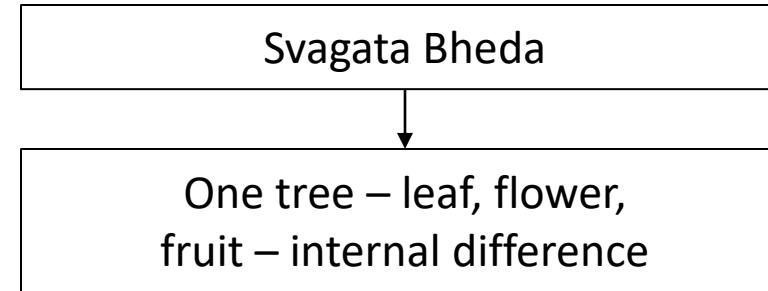
Sat	World
<ul style="list-style-type: none">- Karanam- Alone Real	<ul style="list-style-type: none">- Karyam- Unreal- Only appearance- Name, form

- You, name and form, are existence in another form.
- Truth = Existence.

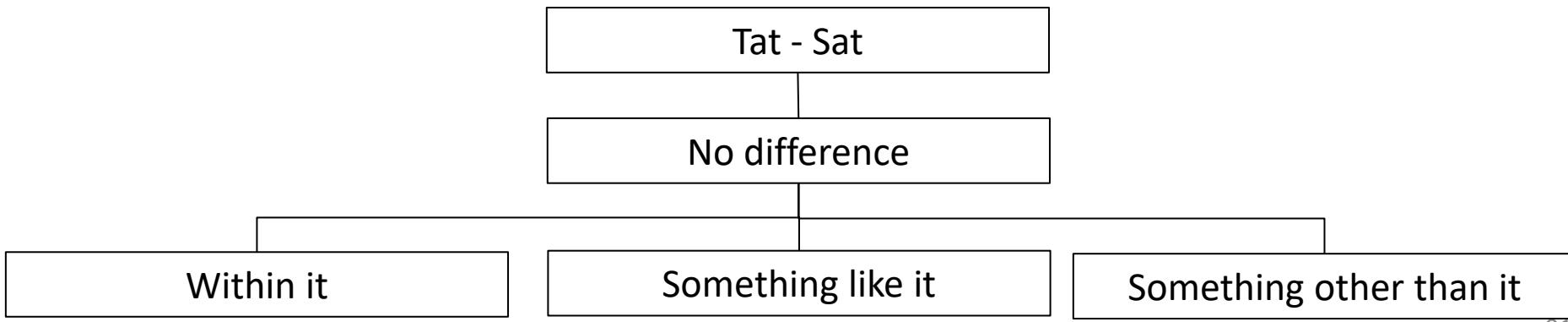
Conclusion :

- I) Existence alone is in the beginning.
- II) World has beginning, has variety, is manifestation of existence.
World comes from existence.
- III) Variety is false
- IV) Existence is truth, now also only existence alone is.
- V) You are part of the universe.
You, Universe not separate.

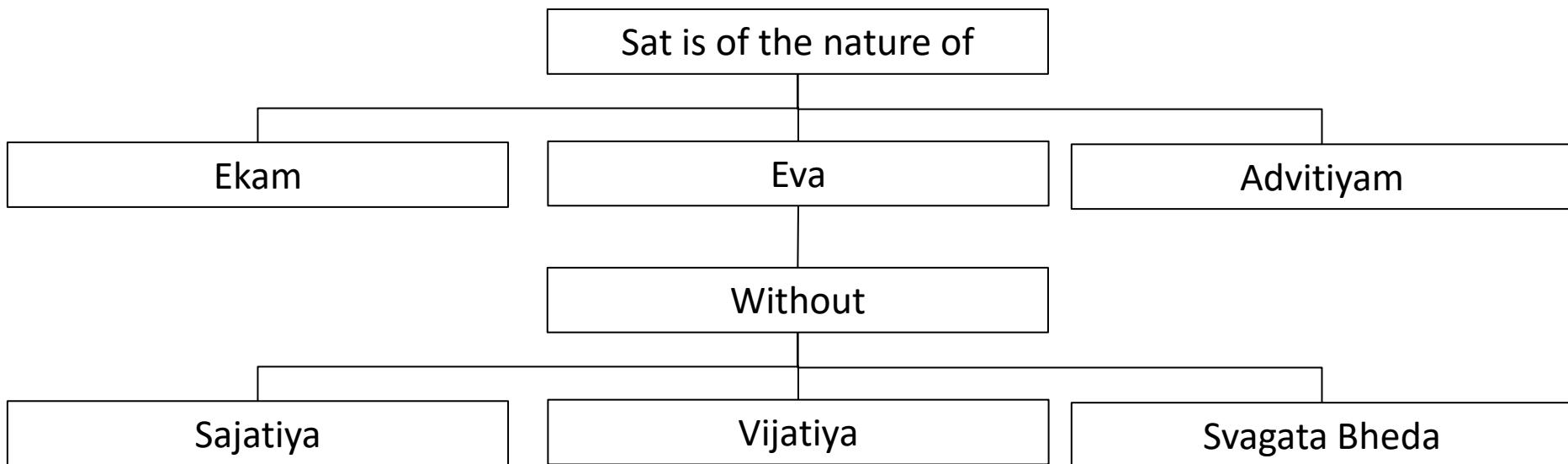




Sajatiya	Vijatiya
<ul style="list-style-type: none"> - Coconut, Mango tree - External - Intra specie 	<ul style="list-style-type: none"> - Advitiyam - Tree – rock - Inter specie difference



- No Vijatiya – No equal
- No Sajatiya – No similar
- No Svagata – Homogeneous
- Even now, after creation, existence is one non-similar – homogeneous.
- No wave and water, wave has no independent existence.
- Even now same existence is there, Samana Satta.



- Tat = Sat before creation, is Sat now after creation.

Verse 6 : Tat Tvam Asi – Tvam Pada

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥६॥

Śrotur-dehe indriyā-tītam vastv atra tvām pade ritam,
ekatā grāhyate'sīti tad aikya manu bhūyatām II 6 II

The principle of consciousness which transcends the body, senses and mind of the enquirer is here denoted by the word ‘thou’. The word ‘Asi’ (art) shows their identity. That identity has to be experienced. [Chapter 5 – Verse 6]

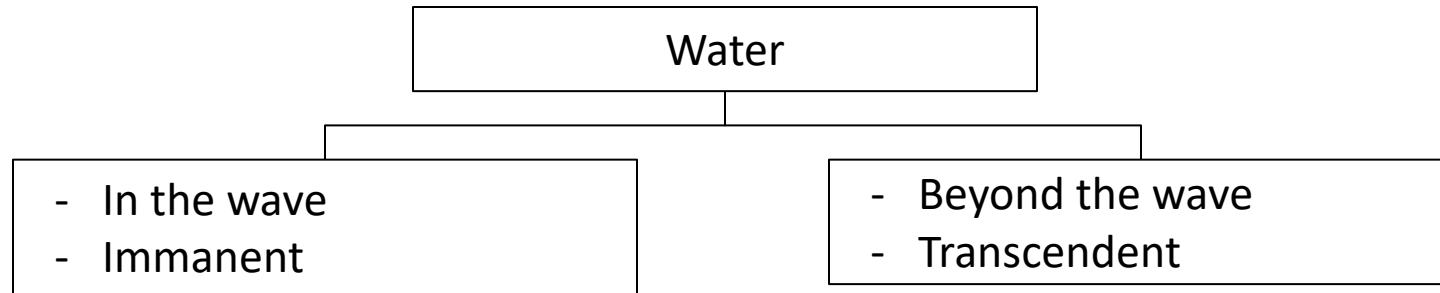
- Tvam = Consciousness principle behind the body, mind, senses.
- Tat, Sat existence, behind the creation is Chit behind the body.

a) Srotru :

- Of what nature is Svetaketu, the listener? Consciousness principle.
- Who is the seeker seeking liberation from body, senses?
- You, the listener is not limited.

b) Ateetam :

- Consciousness is beyond body, mind, senses, separate principle.
- Not caught in them.



- Ateeta includes both immanent and transcendent.
- Atman inside and outside the body.

Reality / SELF	Sublated
<ul style="list-style-type: none"> - Can never escape cognition - Never falsified - It is in waking, dream, sleep. - Illuminator, Vastu 	<ul style="list-style-type: none"> - Body, Mind, Senses [Like Snake] - Can be falsified - Waking, dream, sleep, each sublates other - Avastu - Illumined

c) **Tvam Pada Irhitam :**

Tat	Tvam
<ul style="list-style-type: none"> - Reality, existence of creation 	<ul style="list-style-type: none"> - Consciousness in you, reality

What is reality of wave?

- Existence
- Amness
- Unsublated

d) Tad Aikyam Anubuyatam :

- Don't stop with clarity in Sravanam.
- Enjoy it in Mananam.
- **Quieten the mind, see yourself to be existence.**
- See yourself without Deha, Indriya.
- See world as Nama, Rupa, function.
- There in, you will see, Ekam Eva Advitiyam.
- Quiet mind, conquer Viparita Bavana, see the SELF.
- By Sravanam wedge formed between SELF and body – mind complex.
- Realise the Truth, let Vedanta not be purely Academic intellectual exercise.
- **Homogeneous existence continues without 3 Bhedas, even now, (Sajatiya, Vijatiya, Svagata Bhedas), and with appearance of name, form creation.**
- World = Name = Only combination of 5 sense objects.
- Each object has name, give sense of concreteness.
- With any one cognition it is called Jagat.

Sat	5 Sense objects
<ul style="list-style-type: none"> - Remains same - Reality 	<ul style="list-style-type: none"> - Change - Vacharambanam - Karyam, seen, peripheral, superficial. - No independent reality. - Mithya - Sky – Blue - Earth - Flat

- Reality behind Upadhi – Deha Indriya and world is one.

Verse 7 :

स्वप्रकाशापरोक्षत्वमयमित्युक्तिं मतम् ।
अहंकारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥७॥

**Svaprakāśā parokṣa tvam ayami tyukti to matam,
aham kārā'di dehāntāt pratyag ātmeti gīyate ॥ 7 ॥**

By (pronouncing) the word ‘this’ it is meant that the Atman is self-luminous and directly experienced. That is known as Pratyagatman which is the indwelling principle covering every thing between egoity and the body. [Chapter 5 – Verse 7]

Mandukya Upanishad : Ayam Atma Brahma

सर्वं हयेतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

**sarvam hyetad brahmāyamātmā brahma
so 'yamātmā catuṣpāt || 2 ||**

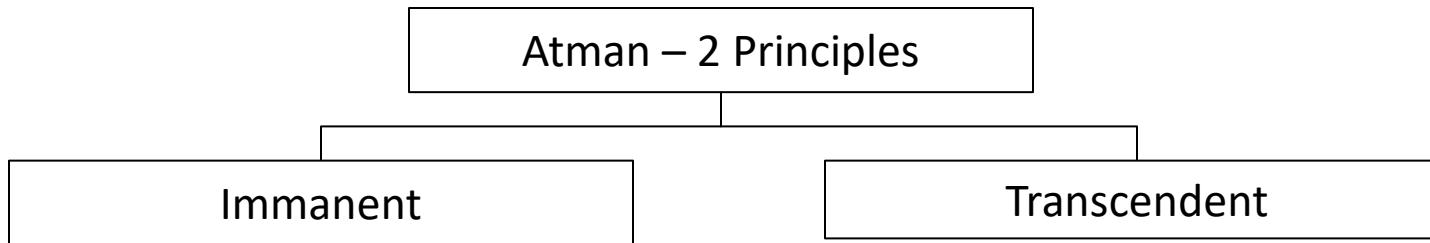
All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

- Transcending waker, dreamer, sleeper is reality.
- One who understands Mandukya Upanishad, understands everything.
- Muktiko Upanishad (Rama to Anjaneer – study 108 – 8 – 1 Upanishad)

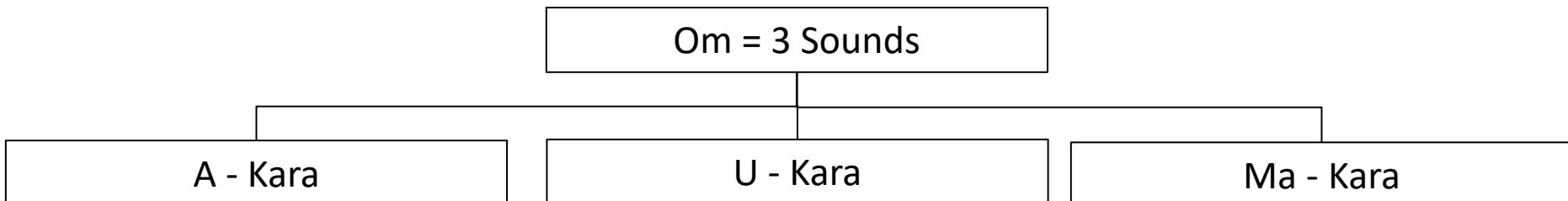
Avastha Traya Viveka :

- I) All is om - Aksharam
- II) Upanishad takes help of Omkara to reveal reality.

III)



IV)



- Sounds come from silence, go back to silence (Substratum).
- Universe rises from reality, goes back to reality (Substratum).

Silence	Consciousness
I) Beginning of Om ↓ End of Om II) A – U – M ↓ Measurable, silence immeasurable	I) Beginning of sense of I ↓ End of sense of I II) Worlds – finite - Substratum - infinite

Silence	Consciousness
<p>III) A – Kara transforms to U – Kara – Ma – Kara</p> <ul style="list-style-type: none"> - Experience silence <p>IV) Sound exists in the background of silence</p> <ul style="list-style-type: none"> - Manifests as 3 sounds - Silence different from 3 sounds - Silence immanent and transcendent. <p>V) Sound built on silence, not anti silence</p> <ul style="list-style-type: none"> - Established in silence <p>VI) Wave not antiwater</p> <ul style="list-style-type: none"> - Pot not Anti clay - Water pervades and transcends waves - Clay pervades and transcends lot - Yet water transcends 	<p>III) Vishwa transforms to Teijasa Prajna</p> <ul style="list-style-type: none"> - Experiences nothing <p>IV) Consciousness always in the background of states</p> <ul style="list-style-type: none"> - Manifest as waker, dreamer, sleeper - Turiyam different from waker, dreamer, sleeper. - Turiyam immanent and transcendent <p>V) Waker, dreamer, sleeper established on Consciousness.</p> <p>VI) Consciousness pervades and transcends 3 states</p> <ul style="list-style-type: none"> - Consciousness gives life and reveals waker, dreamer, deep sleeper.

Meditate, Contemplate on Omkara :

- I) As you chant om, you are transcending waker, dreamer, sleeper.
- II) When you forget external waking world, you are in dream world.
- III) When you forget dream world, you are in sleep.
- IV) Don't stop with mind, go to consciousness.
- V) **Ayam Atma Brahma :**

- Svaprakasha, Aparoksham Brahma.
- It is Aparoksham by Virtue of it being Svaprakasham.

Paroksha	Aparoksha	Pratyaksha
<ul style="list-style-type: none">- Far away Himalayas- Not cognised through senses- Someone tells me	<ul style="list-style-type: none">- Know directly, not Pratyaksha- In Jagrat, only Atma is Aparoksham- Known not through ones own sense organs, mind or others at any time.- Must be Svaprakasha self effulgent	<ul style="list-style-type: none">- Seen as object, known with senses, mind in time.

- Don't require torchlight or candle to know the Sun.
- **Negate 3 worlds – waking, dream, sleep.. Arrive at self evident Atma, self luminous Atma.**
- To know yourself, by yourself, through yourself, within your SELF, you need only torch light of Shastra.
- I am self sufficient to know myself, senses, mind not required.
- Guru knows this Tattvam intrinsically within himself.
- Hence, points out Tat Tvam Asi or Ayam Atma Brahma.

Sri Ramana Gita :

हृदयकहर मध्ये केवलं ब्रह्ममात्रम्।
ह्यमहेमिति साक्षद् आत्मरुपेण भाति॥
हृदि विश मनसास्वं चिन्वता मज्जता वा।
पवन चलन रोधाद् आत्मनिष्ठो भव त्वम्॥

hṛdayakuhara madhye kevalam brahmamātram |
hyamahamiti sāksad ātmarupena bhāti ||
hṛdi viśa manasāsvam cinvatā majjatā vā |
pavana calana rodhād ātmaniṣṭho bhava tvam ||

In the center of the heart-cave Brahman alone shines in the form of the Self with immediacy as 'I-I'. Enter into the heart by diving deep, with the mind investigating itself, or with control of the movement of the breath and abide in the Self. [II – V – 2]

How Brahman shines in the intellect?

- Aham Aham iti Sakshat, aparokshat...
- You know your SELF without any medium.

- Close eyes... can't see sun.
- Close eyes, see your SELF.

SELF	Jagat
<ul style="list-style-type: none"> - Self effulgent - Aparoksha - You are unique - Nothing else in Jagat Svayam Prakasham - You are the greatest wonder 	<ul style="list-style-type: none"> - Known by SELF through mind, senses - Pratyaksham

Katha Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
 शृण्वन्तोऽपि बहवो यं न विद्युः ।
 आश्चर्यो वक्ता कुशलोऽस्य लब्धा
 आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
 srnvanto'pi bahavo yam na vidyuh,
 Ascaryo vakta kusalo'sya labdha
 ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

अहमात्मा गुडाकेश
 सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च
 भूतानामन्त एव च ॥१०-२०॥

**aham ātmā guḍākēśa
 sarvabhūtāśayasthitah ।
 aham ādiśca madhyam ca
 bhūtānām anta ēva ca || 10-20 ||**

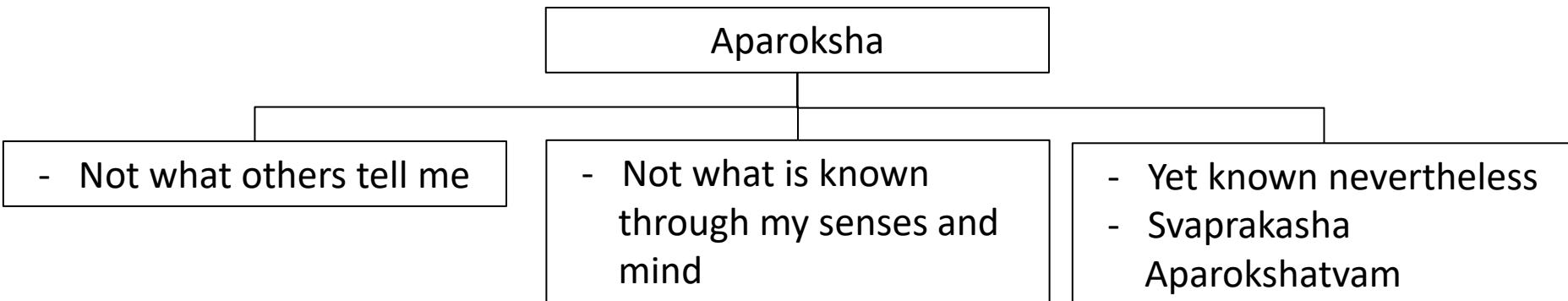
I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- I am the SELF, Antaryami in all body – mind – complex and the world.
- 1st wonder = SELF, shining in your heart, whose shine can never be surpassed, dimmed, increased, decreased, ever available.
- Self love takes you to study of Atma.

Ayam	Atma	Brahma	Asti
<ul style="list-style-type: none"> - This - Aparoksha 	<ul style="list-style-type: none"> - SELF - Comprehended directly without senses, mind - Svaprakasha, self effulgent - Aparoksha 	<ul style="list-style-type: none"> - Absolute reality 	<ul style="list-style-type: none"> - Implied

a) Svaprakasha Aparoksha, ayam iti Yukto Matam :

- Adhyatmika eye = Paroksha, not me.
- Because of Adhyasa and Tadatmaya, we say my eyes.
- What I know through senses becomes what I know as my SELF.
- Senses, mind are Paroksham in Vedanta.



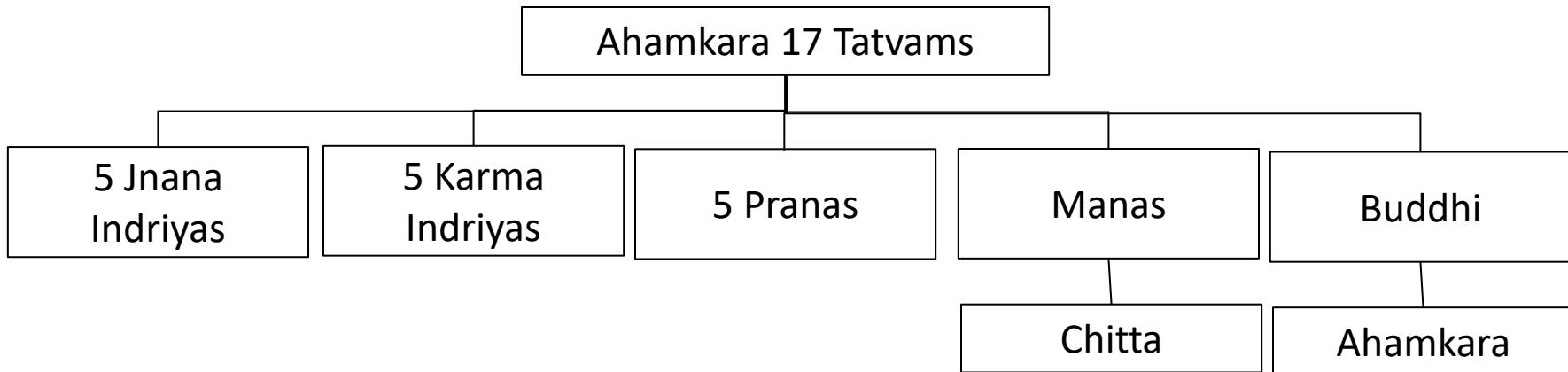
- It being self evident, is Aparoksham.

To know myself	To know world
<ul style="list-style-type: none">- No instrument required- Svarupakasha, Svayam Jyoti- Turiyam is clear- Pure self exists without Upadhi, without conditions- Brahman is cause of Jagat (Kranam) is pointed as SELF	<ul style="list-style-type: none">- Instrument of Mind, senses required- Ayam – not body, mind, Prana, senses (Effects)

b) What is that which can and is Brahman?

Ahamkaradhi Dehantat :

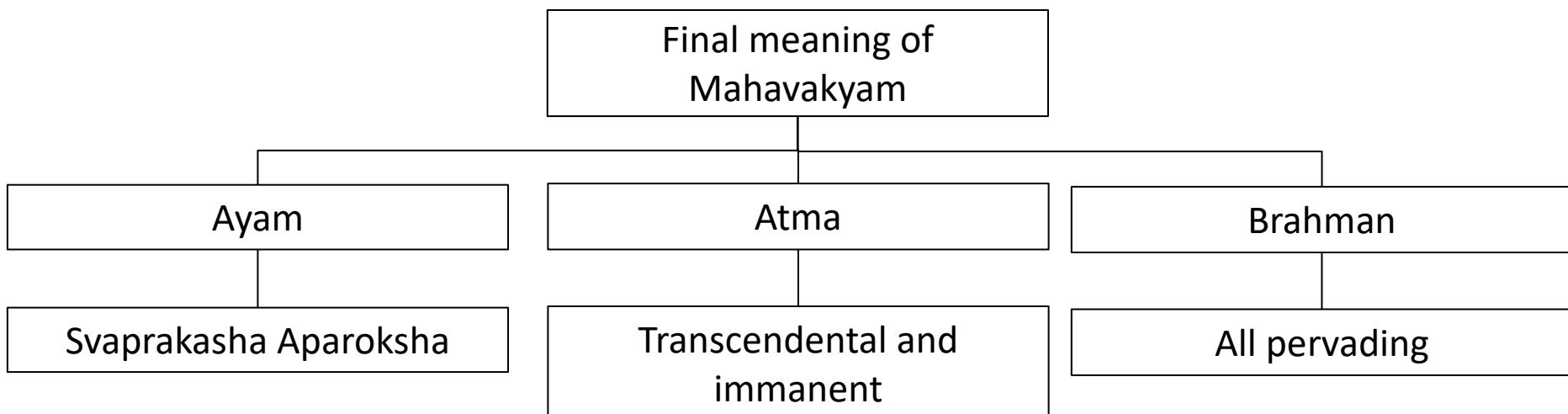
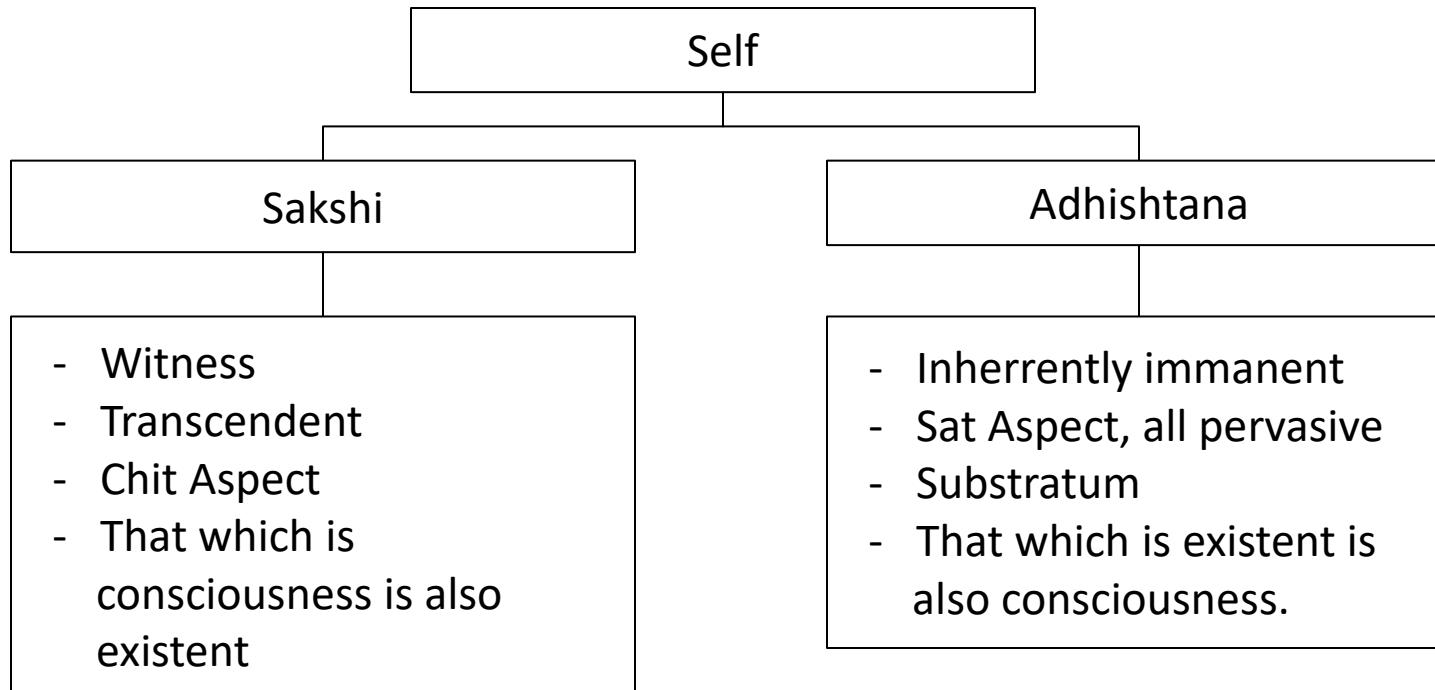
- We have Ahamkara, sense of I from body till the nails.



- Sthula, Sukshma Sharira = Ahamakra, sense of I.
- No Karana Shariram.
- In deep sleep, all of us have universal experience, I know nothing.
- Ahamkara identifies with 3 bodies.

c) Pratyag Atmeti Giyate :

- Apart from Ahamakara, there is Pratyag – inwards in the core, witness, Sakshi.



Verse 8 :

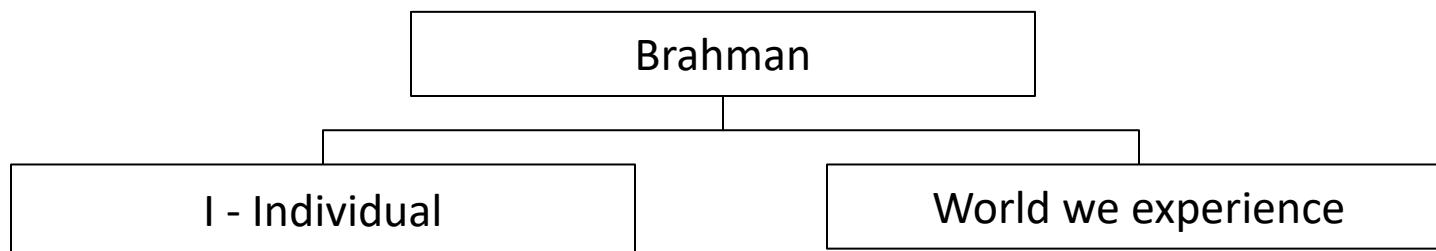
दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥८॥

**Dṛśya mānasya sarvasya jagatas tattva mīryate,
brahma śabdena tadbrahma svaprakāśā-tma-rūpakam ॥ 8 ॥**

The essence of the entire visible universe is denoted by the word Brahman. That Brahman is of the nature of the self luminous Atman. [Chapter 5 – Verse 8]

a) Brahma Shabdena Kim Irhyate?

- What is Brahman?



- Brahman = Complete, Poornam.

b) Drishyamanasya Sarvasya :

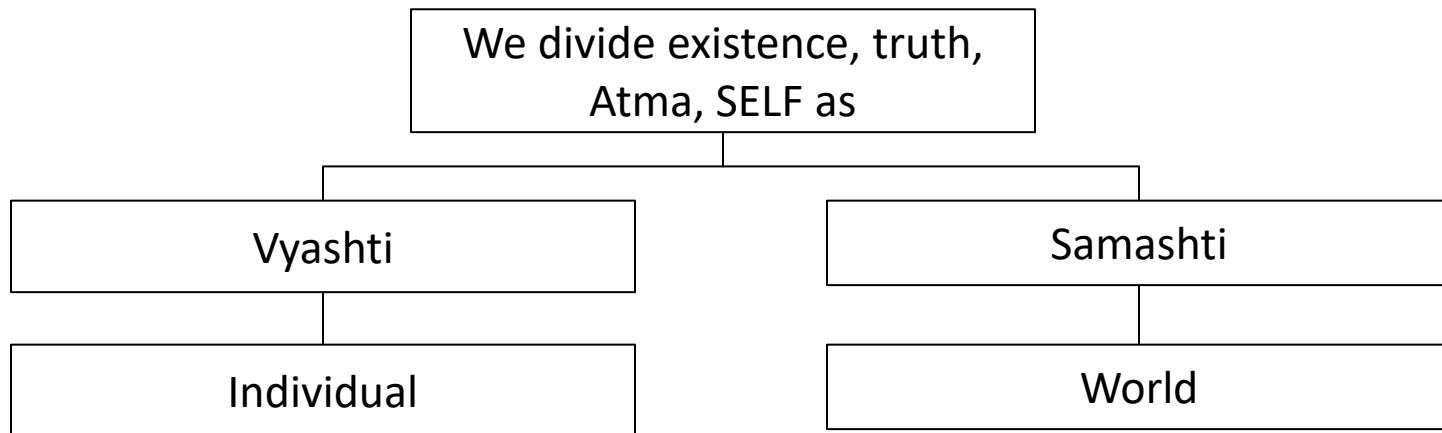
- 1st creation = Hiranyagarbha, Brahmaji.
- **From Akasha to Hiranyagarbha, all have common characteristic.**
- **All pervaded through mind, sense organs, Drishyam.**

c) Jagat Tattvam Iti Irhyati :

- Tattvam = Truth = Reality, Kutastha which does not change.
- What changes is not firm, truth.
- What remains changeless by nature is Brahman, pure existence, consciousness.
- Truth of world done is homogeneous existence.

Differences	Essence
- Wave, Ocean meaningless	- Water

- Distinction of SELF and world is meaningless because there is only existence.



- Truth of world = Brahman
- Truth of Self = Atma.
- Ayam Atma Brahman indicates Akhandata.

- Existence is called Brahman.
- Therefore Tat = Atman = Brahma.

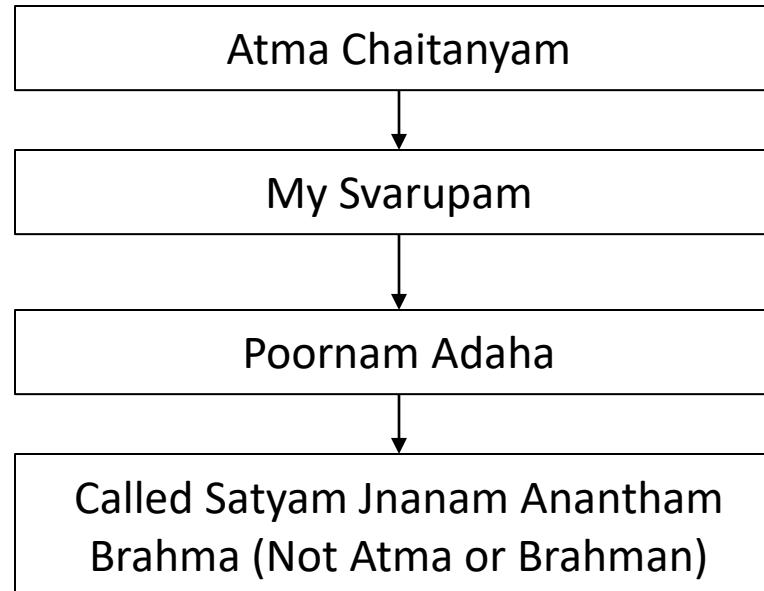
Atman	Brahman
Svaprakasha, self effulgent Rupam	Existence

Final Meaning :

- Existence is of the nature of self effulgence.

d) Sarvasya Jagataha Tattvam :

- Transcend space, no Brahman outside, no Atman inside.
- There is only Svaprakasha.



- Beyond speech, mind.

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
 ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
 tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
 [2 - 4 - 1]

- It is Akhanda, homogeneous, pure, simple, uncomplicated, blissful, ever existence.
- We all experience it, but we loose attention to it.

Story of Mahavakya :

I) Lakshana Vakyam

- Student goes to Guru – what is nature, Lakshana of Brahman?

Guru :

- Prajnanam Brahma
- Consciousness = Brahman.

II) Upadesha Vakyam :

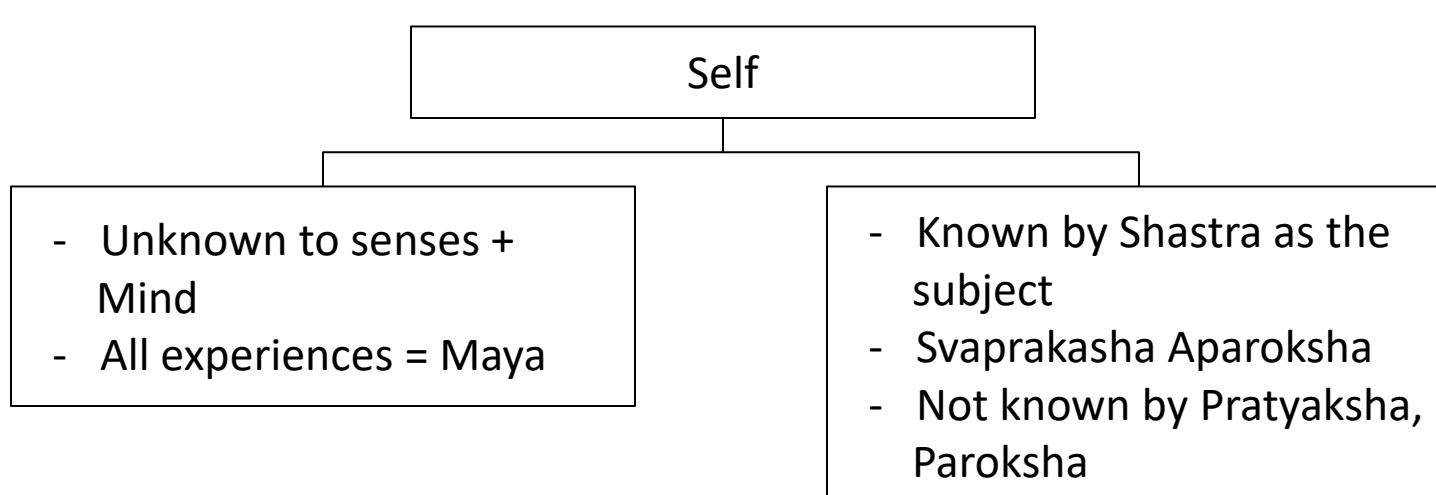
- Where is Brahman?
- Tat Tvam Asi – You are that Brahman.

III) Anubhava Vakyam :

- Student has experience of Brahman.
- Aham Brahma Asmi .

IV) Anusandhana Vakyam or Abhyasa Shabda Vakyam :

- What should I do?
- Do Anusandhanam.
- Ayam Atma Brahma
- **Reflect, remember the experience of Brahman.**



TAT TVAM ASI

EXAMPLES

Tat Tvam Asi Examples

(I) 6 – 9 – 2

(III) 6 – 10 – 2

(V) 6 – 12 – 1

- Essence of trees – taken by bees to make honey, becomes homogenous
- Similarly, Jiva in sleep becomes homogeneous whole.

- Wave, ripple, bubble rise + resolve in undifferentiated water

- Banyan seed produces Banyan tree.
- Sat Chit Ananda is seed of Universe

(II) 6 – 10 – 1

(IV) 6 – 11 – 1

(VI) 6 – 13 – 1

- Rivers flow from north, south, east, west, become one undifferentiated ocean.

- Sap in all parts of tree top – middle – bottom is one.
- Consciousness in universe is one.

- Salt in water
- Homogeneous
- Satchit Ananda homogeneous in the Universe.

Tat Tvam Asi Examples

(VII) 6 – 14 – 2

- Gandharva blind folded in forest liberated by kind man.
- You are existence not individual, ever liberated, teaching by kind Guru.

(VIII) 6 – 15 – 1

- Speech merges into mind
- Mind → Prana → Prana into fire
- Fire into controlling deity
- Process of death + realisation, same.

(IX) VI – 16 – 1

- Heated Axe doesn't burn the true person.
- Person with knowledge doesn't return to become Karta – Bokta
- You are Sat existence not transmigrating Soul

Chandogya Upanishad : Tat Tvam Asi Examples

ते यथा तत्र न विवेकं लभन्ते^sमुष्याहं वृक्षस्य
रसो^sस्म्यमुष्याहं वृक्षस्य रसो^sस्मीत्येवमेव खलु
सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति
सम्पद्यामह इति ॥ ६.९.२ ॥

te yathā tatra na vivekam labhante'muṣyāham vṛkṣasya
raso'smyamuṣyāham vṛkṣasya raso'smītyevameva khalu
somyemāḥ sarvāḥ prajāḥ sati sampadya na viduh sati
sampadyāmaha iti || 6.9.2 ||

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, ‘I am the juice from such-and-such tree,’ and ‘I am the juice from such-and-such tree’; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, ‘We [were once separate, but] now we are all one with the Self’. [6 - 9 - 2]

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते
पश्चात्प्रतीच्यस्ता: समुद्रात्समुद्रमेवापियन्ति
स समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीयमहमस्मीति ॥ ६.१०.१ ॥

imāḥ somya nadyaḥ purastātprācyāḥ syandante
paścātpratīcyastāḥ samudrātsamudramevāpiyanti
sa samudra eva bhavati tā yathā tatra na
viduriyamahamasmiyamahamasmiiti || 6.10.1 ||

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities—‘I am this river,’ or ‘I am that river’— [6 - 10 - 1]

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य
 न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो
 वा वृको वा वराहो वा कीटो वा पतंगो वा दंशो वा मशको
 वा यद्यदभवन्ति तदाभवन्ति ॥ ६.१०.२ ॥

evameva khalu somyemāḥ sarvāḥ prajāḥ sata āgamya
 na viduḥ sata āgacchāmaha iti ta iha vyāghro vā simho
 vā vṛko vā varāho vā kiṭo vā pataṅgo vā daṁśo vā maśako
 vā yadyadbhavanti tadābhavanti || 6.10.2 ||

In the same way, O Somya, all these beings, having come from Sat [Brahman], never know this. They never think, ‘We have come from Sat.’ Whatever they were before in this world—whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito—they are born again [according to their karma]. They never know that they came from Sat]. [6 - 10 - 2]

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्वेद्यो
 मृद्येऽभ्याहन्याज्जीवन्स्वेद्योऽग्रेऽभ्याहन्याज्जीवन्स्वेत्स एष
 जीवेनात्मनानुप्रभूतः पेरीयमानो मोदमानस्तिष्ठति ॥ ६.११.१ ॥
 अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
 जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
 जहाति सर्वः शुष्यति ॥ ६.११.२ ॥

asya somya mahato vṛkṣasya yo mūle'bhyāhanyājīvansravedyo
 madhye'bhyāhanyājīvansravedyo'gre'bhyāhanyājīvansravetsa eṣa
 jīvenātmanānuprabhūtaḥ pepiyamāno modamānastiṣṭhati || 6.11.1 ||
 asya yadekāṁ śākhāṁ jīvo jahātyatha sā śuṣyati dvitiyāṁ
 jahātyatha sā śuṣyati tṛtiyāṁ jahātyatha sā śuṣyati sarvāṁ
 jahāti sarvāḥ śuṣyati || 6.11.2 ||

The father said; ‘O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 11 - 1, 2]

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्दृधीति
 भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना
 भगव इत्यासामङ्गैकां भिन्दृधीति भिन्ना भगव इति
 किमत्र पश्यसीति न किंचन भगव इति ॥ ६.१२.१ ॥

nyagrodhaphalamata āharetidaṁ bhagava iti bhinddhīti
 bhinnam̄ bhagava iti kimatra paśyasītyaṇvya ivemā dhānā
 bhagava ityāsāmaṅgaikām̄ bhinddhīti bhinnā bhagava iti
 kimatra paśyasīti na kiṁcana bhagava iti || 6.12.1 ||

Uddālaka said, 'Bring me a fruit from this banyan tree.' Śvetaketu replied, 'I have brought it, sir.' Uddālaka: 'Break it.' Śvetaketu: 'I've broken it, sir.' Uddālaka: 'What do you see inside?' Śvetaketu: 'There are tiny seeds, sir.' Uddālaka: 'Break one of them, my son.' Śvetaketu: 'Sir, I've broken it.' Uddālaka: 'What do you see in it?' Śvetaketu: 'Nothing, sir'.[6 - 12 - 1]

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह
 तथा चकार तं होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग
 तदाहरेति तद्धावमृश्य न विवेद ॥ ६.१३.१ ॥
 यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
 मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
 लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार
 तच्छृवत्संवर्तते तं होवाचात्र वाव किल तत्सोम्य न
 निभालयसेऽत्रैव किलेति ॥ ६.१३.२ ॥

lavaṇametadudake'vadhāyātha mā prātarupasīdathā iti sa ha
 tathā cakāra tam̄ hovāca yaddoṣā lavaṇamudake'vādhā aṅga
 tadāhareti taddhāvamṛṣya na viveda || 6.13.1 ||
 yathā vilīnamevāṅgāsyāntādācāmeti kathamiti lavaṇamiti
 madhyādācāmeti kathamiti lavaṇamityantādācāmeti kathamiti
 lavaṇamityabhiprāsyaitadatha mopasīdathā iti taddha tathā
 cakāra tacchaśvatsamvartate tam̄ hovācātra vāva kila tatsomya
 na nibhālayase'traiva kileti || 6.13.2 ||

[Uddālaka said,] ‘Put this lump of salt into water and come to me in the morning.’ Śvetaketu did as he was told. Uddālaka said to him, ‘My son, bring me the salt that you put in the water.’ Śvetaketu looked, but he could not find it, as the salt had dissolved in the water. [Uddālaka said,] ‘My son, drink the water at the surface.’ [Śvetaketu did that, and Uddālaka asked,] ‘How does it taste?’ [Śvetaketu replied,] ‘It is saline.’ [Uddālaka then said:] ‘Drink it from the middle. How does it taste?’ ‘It is saline.’ ‘Drink it from the bottom. How does it taste?’ ‘It is saline.’ ‘Throw the water away and then come to me.’ Śvetaketu did so. The father said to him: [6 - 13 - 1, 2]

तस्य यथाभिनहनं प्रमुच्य प्रबूयादेतां दिशं
 गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
 मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
 तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabruyādetām diśam
 gandhārā etām diśam vrajeti sa grāmādgrāmam pṛcchanpaṇḍito
 medhāvī gandhārānevopasampadyetaivamevehācāryavānpuरुषो
 veda tasya tāvadeva ciram yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person’s blindfold and say, ‘Gandhāra is this way; go this way’ and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते
जानासि मां जानासि मामिति तस्य यावन्न
वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः
परस्यां देवतायां तावज्जानाति ॥ ६.१५.१ ॥

puruṣam somyotopatāpinam jñātayaḥ paryupāsate
jānāsi mām jānāsi māmiti tasya yāvanna vāñmanasi
sampadyate manah prāṇe prāṇastejasī tejaḥ parasyām
devatāyām tāvajjānāti || 6.15.1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask: ‘Do you recognize me? Do you recognize me?’ So long as his speech does not merge with his mind, his mind with his prāṇa, his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 - 15 - 1]

Chandogya Upanishad : 9 times Tat Tvam Asi repeated

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि । वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥

sa ya eṣo'ṇimaitadātmyamidaṁ sarvam tatsatyaṁ sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

9 Times : Tat Tvam Asi

- I. VI – 8 – 7
- II. VI – 9 – 4
- III. VI – 10 – 3
- IV. VI – 11 – 3
- V. VI – 12 – 3
- VI. VI – 13 – 3
- VII. VI – 14 – 3
- VIII. VI – 15 – 3
- IX. VI – 16 – 3

Subtle part of

Food (Earth)

Water

Fire

- Becomes Mind

Chandogya Upanishad :

- Chapter 6 – 1 – 2

Example :

- Not eat for 15 days
- Drink water
- Mind loses power

- Becomes Prana

Chandogya Upanishad :

- Chapter 6 – 1 – 3

- Becomes Speech

Chandogya Upanisahd :

- Chapter 6 – 1 – 3

Chandogya Upanishad :

स ह द्वादशवर्षे उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तंह पितोवाच ॥ ६.१.२ ॥

sa ha dvādaśavarṣa upetya caturvīṁśatīvarṣaḥ sarvānvedānadhītya
mahāmanā anūcānamānī stabdha eyāya tamha pitovāca || 6.1.2 ||

Śvetaketu went to his teacher's house at the age of twelve. After studying all the Vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this,] his father said to him: 'O Śvetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]— [6 - 1 - 2]

Chandogya Upanishad : 6 – 1 – 3

१ वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedam mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyah yenāśrutaṁ śrutaṁ
bhavatyamataṁ matamavijñātaṁ vijñātamiti katham nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

उद्दालको हारुणि: श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇīḥ śvetaketum् putramuvāca svapnāntam्
me somya vijānīhīti yatra itatpuruṣah svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenam svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- In sleep – we are merged with sat, existence.

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः
प्राणेषु हृद्यन्तज्यर्थातिः पुरुषः;
स समानः सन्नुभौ
लोकावनुसंचरति,
ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं
लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yam vijñānamayah
prāṇeṣu hṛdyantarjyotiḥ puruṣah;
sa samānah sannubhau
lokāvanusamcarati,
dhyāyatīva lelāyatīva;
sa hi svapno bhūtvemam
lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 - 3 - 7]

Brihadaranyaka Upanishad :

स वा अयमात्मा ब्रह्म
 विज्ञानमयो मनोमयः
 प्राणमयश्चक्षुर्मयः
 श्रोत्रमयः पृथिवीमय आपोमयो
 वायुमय आकाशमयस्तेजोमयोऽतेजोमयः
 काममयोऽकाममयः क्रोधमयोऽक्रोधमयो
 धर्ममयोऽधर्ममयः
 सर्वमयस्तद्यदेतदिदंमयोऽदोमय
 इति; यथाकारी यथाचारी तथा
 भवति—साधुकारी साधुर्भवति,
 पापकारी पापो भवति;
 पुण्यः पुण्येन कर्मणा भवति,
 पापः पापेन । अथो खल्वाहुः
 काममय एवायं पुरुष इति;
 स यथाकामो भवति तत्क्रतुर्भवति,
 यत्क्रतुर्भवति तत्कर्म कुरुते,
 यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma
 vijñānamayo manomayah
 prāṇamayaścakṣurmayah
 śrotramayah prthivīmaya āpomayo
 vāyumaya ākāśamayastejomayo
 'tejomayah kāmamayo'kāmamayah
 krodhamayo'krodhamayo
 dharmamayo'dharmamayah
 sarvamayastadyadetadidam̄maya'
 domaya iti; yathākārī yathācārī
 tathā bhavatisādhukārī sādhurbhavati,
 pāpakārī pāpo bhavati;
 puṇyah puṇyena karmaṇā bhavati,
 pāpah pāpena | atho khalvāhuḥ
 kāmamaya evāyam puruṣa iti;
 sa yathākāmo bhavati tatkraturbhavati,
 yatkraturbhavati tatkarma kurute,
 yatkarma kurute tadabhisampadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, ‘The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.’ [4 - 4 - 5]

Brihadaranyaka Upanishad :

जनकं ह वैदेहं याज्ञवल्क्यो जगाम;
स मेने न वदिष्य इति स मेने न वदिष्य इति;
अथ ह यज्जनकश्च वैदेहो
याज्ञवल्क्यश्चाग्निहोत्रे समूदाते,
तस्मै ह याज्ञवल्क्यो वरं ददौ;
स ह कामप्रश्नमेव वक्त्रे,
तं हास्मै ददौ;
तं ह सम्राटेव पूर्वं पप्रच्छ ॥ १ ॥

janakam̄ ha vaideham̄ yājñavalkyo jagāma;
sa mene na vadisya iti sa mene na vadisya iti;
atha ha yajjanakaśca vaideho
yājñavalkyaścāgnihotre samūdāte,
tasmai ha yājñavalkyo varam̄ dadau;
sa ha kāmapraśnameva vavre,
tam̄ hāsmai dadau;
tam̄ ha samrāṭeva pūrvam̄ papraccha || 1 ||

Yājñavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yājñavalkya had once talked on the Agnihotra, and Yājñavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yājñavalkya had granted him the boon. So it was the Emperor who first asked him. [4 - 3 - 1]

Brihadaranyaka Upanishad :

तद्देदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः;
 यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
 वदन् वाक्, पश्यंश्क्षुः, शृणवन् श्रोत्रम्, मन्वानो मनः;
 तान्यस्यैतानि कर्मनामान्येव ।
 स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
 आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।
 तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्व वेद ।
 यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं क्षोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāśit, tannāmarūpābhyaṁeva
 vyākriyata, asaunāmāyamidaṁrūpa iti;
 tadidamapyetarhi nāmarūpābhyaṁeva vyākriyate,
 asaunāmāyamidaṁrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyah,
 yathā kṣurah kṣuradhāne'vahitaḥ syāt,
 viśvambharo vā viśvambharakulāye; tam na paśyanti |
 akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
 paśyamścakṣuh, śṛṇvan śrotram, manvāno manah;
 tānyasyaitāni karmanāmānyeva |
 sa yo'ta ekaikamupāste na sa veda,
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāśita,
 atra hyete sarva ekam bhavanti |
 tadetatpadanīyamasya sarvasya yadayamātmā,
 anena hyetatsarvam veda | yathā ha vai padenānuvindedevam;
 kīrtim ślokam vindate ya evam veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Beings born as per mental impressions.

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